

As The

16=

Plaint of Roderick Mors/
sometime a gray fryer/ into the parla-
menthouse of England hys nas-
turall countrey: ffor the re-
dresse of certeyn wycked
lawes, euell custu-
mes & cruell
decrees.

Crymes
861

A table wherof thou shalt fynde
in the next leafe.

¶ Plaine. liii. ¶

O Lord God/ heare my prayer/ & des-
pyse not my complaynte: looke vppon
me and heare me.

Imprynted at Geneue in Savoye
by Wyghell boyss



The Table.



What commune prayeys &
a sermon ought to be at þ
beginning of all counceles.

The fyrst Chap.

Of inhauſyng of rétes by lādlozdes. .ij.

Of þ forſettyng of the Landes oꝝ goos
des of traytours. The. iij.

Of þ Incloſyng of Parkes/fozeſtes. ~
and chaſes. The. iij.

Of ſellynge of wardes for Marge/ ~
werof enſuech adulterp/ w ought to
be punyſhed by death. The. v.

Of þ inturpes done to the communal: ~
e by the kyngeſ takers. The. vi.

Of þ ſubtylpe of ſeruyng of wytyes.

The. vii.

Of promoters/ whyche maye wzong- ~
fully trouble a mā by þ lawe of In-
glād/ & though he be caſt he ſhall pay
no charges. The. viij.

That all Judges & pleaters at þ barre ~
may lyue of a ſtyppend/ geuen them of
the kyng out of þ Abbey Landes.

The. ix.

Of the cruelneſſe and ſubtyltyes of the

augmentacyon & eschequer. The. x.

~ Of the prolonging of þ Lawe and cer-
teyn abuses in þ same. & c. The. xi

That knynges & lordes of prylons shuld
fynd theyr pryloners sufficiēt foode
at theyr charge/ & of men þ have lyen
long in prylon. The. xii.

~ That men whiche be accused for preas-
chyng/ shuld not be commytted into
theyr accusers handes. The. xiii

~ Of Lordes þ are parsons and bycars. The. xiiii.

Of Lordes w are shepardes. The. xv.

~ Of fyrst frutes bothe of benefices and
of Lordes landes. The. xvi.

~ Of partycular tachements þ all credy-
tours may have pound & pound aly-
ke/ whan anye man falleth in pouer-
tie. The. xvii.

That þ Rulers of þ earth ought to sit
in theyr gates/ or els in theyr pryue
chamber dores. The. xviii.

A godlye admonycyon for þ abolyshe-
ment of dyuerse abuses/ and of þ scrup-
les to be had in þ Englysh tong. xix.

That

That one pꝛyest ought to haue but one
benefyce / & one fermer but one fer-
me.

The. xx.

Of þe inhauyng of þe custome whych
is against þe commune welth. xxi.

Godlye aduysement howe to bestowe
the goodes and Landes of the Bys-
shops. & ce. after þe Gospell wyth
an admonicion to þe Rulers / þe they
loke better vppon the Hospytals.

The. xxii.

A lamentacyon / for þe body & cap-
le of þe Pope is not bannished with
hys name.

The. xxiii.

A comparyson betwene þe doctryne of
the scrpyture / and of þe Bysshoppes of
England.

The. xxiiii.

A bryefe rehersall / conteynyng þe whole
somme of the booke.

The. xxv.

A iij

Omnes



Omercifull father / al-
myghte God and euer
lafting / beyng wthout
ende o^r begining / with
out whome nothing is /
by whome alone al thin
ges haue they^r beyng / bothe in Heaurn
and earth : To the in whome onely is
all ayde / to the onely do I crye for ayde
in as moche as thou hast the hartes of
al men in thy handes (yea euen of p^ryn
ces) that it wyl please the of thy infinite
mercy and for thy Sonnes sake Iesus
Chryft our onely redemer / to send thy
holy fpyte into the hartes of all the de
grees of men in the parlyament houfe :
that thys my complainte maye receaue
fauour in the fyghte of them that fyte
in the parlyament / wherby thynges ne
defull maye be redressed to the gloze of
thy Name / the commoditie of the coma
mune welth and to the better p^rouifion
for the pooze / whiche is the thyng that
I onely feke / as to the / oh Lorde / it is
not vnknown.

In as moche as there is no pow^r but
of

if God/ and whan soeuer any parlls be
griued / oppressed / or overpoked / they
must resorte vnto the hie power for re
medy / which be ordeyned of God onely
for þe same cause / and in as moch as the
coucell of parliamēt is þe heade coucel of
all realmes / for it being done wth þe cōsēt
of the king / what lawes soeuer be ma
de therby (being not against the worde
of God) we be bound to obserue them .
And thogh they be against Gods worde /
yet may we not bodely resyst the wth a
ny warre / violēce / or insurrecciō / vnder
payne of damnacion . But now contra
ry wyle / as we may not resyst þe power
of a Prince / euen so may we not obser
ue nor walke in his wicked lawes / if he
make any against Gods worde / but ra
ther to suffer death / so þe we maye ney
ther obserue them nor yet violently res
ist them in þe case . Well then / in as moch
as the parliament is of soche power and
strengthe / althoughe I be a Man ban
nyshed my Native Countrey / onelye
by the crudeltye of the forked Cappes
of Englande / for speakynge **GODS**
truth

truth, yet seeing so many cruel lawes an
hery pokes vppon þe sholders of þe peo-
ple of my natiue countrey (specialy vpp-
on þe communes) and agayne consy-
dering howe lytle þe pooze be regarded
and prouyded for, I can but taken my
selfe bound to open and dysclose vnto
þe sayd councell of þe parliament part of
the forsayde pokes. The curty wyng
God graunt that they may be as readye
to see them redressed, as theye Dyde-
cessours were to bringe the people into
such calamitie by the making of them,
for the whiche cause I haue made this
lytle woozke, to cause them to haue in-
struction, that they may see a reforma-
cion, whereunto they be bounde,
and for such causes be they cal-
led to gether of God, and
for no particular or
pryuate welth
to them
selues
no, yet to the kinges grace.

There ought to be commune prayers
and a sermon in þe begynnyng of
anye counsell; and so longe as
it continueth
also.

The first Chapter.

IT is a laudable thinge, that
in the beginning of any coun-
sell or assemblye the name of
God shulde be called vppon
þe of hys mercy wylt send hys spirit
to sanctifie the hartes of them whiche
beare any auctoritei or stoke i þe counsell
or parliament, þe they agree to soch sta-
tutes and Actes, as be to the sercyng
forth of GODS gloze & sanctifieng
of hys name & augmētation of hys kig-
dome. For whan we call vppon God
for soch thinges, we eyther knowlege
or shuld knowlege, that we haue nede
of his helpe, and that we can not with-
oute his assistance neyther determine
nor yet assente to the Determinacon
of

of anyr thyng, & maye please God, for
pfe coude / what nede we to call bp a
pony for any helpe? Ad it is certeyn
ad unfallable, & if we knocke, seke, and
crye diligently with earnest and hartp
petitions, with true humblenes of our
harte, and without dissimulacion, we
shalbe heard. Therfore I say, it is both
laudable and necessary, & all coucels be
begon with prayers vnto our mercyfull
father, and in our prayers to open vnto
hi our necessities, and to call vpon hi
for ayde to rule our hartes wholye to
seke his glozy. But this must be done re
nestly with hartp mourning vnto him,
not slenderly, not for a face and custu
me only, as hath bene hereto vled, to
haue an unholy masse of the holy ghost
rolled vp with discant, pyphsonge, and
organes wherby mens hartes be tauis
shed cleane bothe from God, and from
the cogitaciōs of al such things as they
ought to pray for. Where as it were mo
re conuenient that they were diligently
exhortēd and put in mynd, to consider
and ponder / wher vnto they be called
and

And what a reckninge God wyll require
of them. And soz as moche as the most
parie of the lordes and burgesse take
it rather for an honour than for an of-
fice wherfoze they shall answere. And for
a dygnitie rather than for any burthen
to be counted of þe parliament or councill
house. and neuer ponder nor consider
befoze what thinges in the realme be a
misse to be reformed by them. It were
moze necessarye in the stead of the mō-
bled and misused masse wherby neither
god is glorified nor þe hearers edified.
þe some honest well learned man such
one as wold neither flatter lordes. bur-
gesse. commons nor kyng. but frankly
and frely speake the verite. shuld be ap-
pointed to preach not only at the begin-
ninge of the parliament. but at the least
in tyme every wyke. so long as þe par-
lament endureth. And so stād in the pul-
per by the space of an whole hour at the
least. And there to tell the LORDES
and Burgesse their duties. and to expō
vnto the soch abuses as are al. dought
to be reformed in the Realme. And let
all

all the lordes and burgeses be bound to
be present at euery sermon/ or els to be
excluded þ parliamenthouse. If ye wil
seke such ways, then wyll þ holy ghost
lyght in your councell/ or els neuer/ for
all your ppyng or syngynge. And kepe
both lordes and burgeses all i one hou
se to gether. For it is not the ryches or
auctorite þ bryngeth wysdome. And
what shuld one house make one act, and
an other shall breake and disanull the
same: þ way is not after þ doctrine of þ
gospell. But nowe let vs goo to other
matters.

The seconde Chapter
Of inhausing of rentes by landlordes,

Consyder you / what a wic
kednes is comonly vsed thro
w þ Realme vponished
in þ inordinate inhausinge
of rentes / And taking of vnreasonable
fynes and euery day worse then other/
and even of them specially / to whome
the **K^{ing} R^{oyale} S^{eruant}** hath geuen and solde
the

the lades of those Impes of Antichrist
Abbays and nonries / which lands bes
ing i there hades but only for that they
ledde vs i a false faith (as their cōpany
ong þ byshoppes styll doo) but for the
faiths sake I saye (toz the whiche they
were lustily suppressed) it had bee moze
p̄fitable no doute for þ comon welch
þ they had remayned styll in theyz han
des. For why? They neuer inhailed
theyz landes / nor toke so cruell tynges /
as doo our tempozall ryzantes. For
they can not be content to let them at
þ olde p̄yce / but raple them vp dayly
euen to the cloudes / eyther in rent oz
in þ fyne / oz els bothe / so þ the pooze
man that labourerth and toilerth vpon it
is hys slaue / is not able to lyue. And
further if a other ryche couetous catler
which hath to moch already / wll geue
anye thyng moze then he þ dwellerth
vpon it / out he must / be he neuer so poze /
though he shuld become a begger and afa
ter a hefe and so at length be haged by
hys outgoynge / o lytle is the lawe of lo
ue regarded. Oh cruell tyrannies. Pra

It is nowe a commune vse of þe landloz-
des for every crysell euen for hys fren-
des pleasure in case hys tenat haue not
a lease he shall put hym out of hys fet-
me / wherbyng is both agaynst þe lawe of
nature and of charpce / also he beyng an
honest man / paying hys rent and other
dueties well & honestly. I thinke there
be no such wycked lawes nor costumes
in the vniuersall world agayn. What a
shame is thys to þe whole Realme / þe we
say we haue receaued þe gospell of chryst
& yet is it worse now in this mater. thā
it was ouer tyfrie or thys score yeres
whan we had but þe Popes Lawe / as
wycked as it was? For than leas-
ses were not knowē. And now þe lating
and engrosing of them (leasses I meane)
is one great cause of the inhaun-
syng of rentes whertofe I praye god these leas-
ses maye haue a fall. & come to an ende
shortly. Looke well vppon thys pe
Chrysten Burgeses / for thys inhaun-
syng of rentes is not onely agaynst þe cō-
mū welch / but also at lēgth shalbe þe ches-
telle decaye of the Princypall commo-
dite

bytt of thys realme. For why? Thys
inordynate inhaunsynge of rentes / wh
is spzonge. vp wpythyn fewe yeres past /
must nedes make all thynges deare / as
well parrynyng to the backe / as to the
bellye / to the moost greate damage of
all þe kynges subiectes / landed men or
nely except. Yea & euen they them sel
ues were more welthye / whan theyr lā
des went at þe old pryce. For why? they
bye all thynges þe deare / and yet the co
mē welth is robbed therby not wpythstā
dyng / as þe godly wylleth hys brothere
wylthe as hys owne / wyl soone iudge /
howe be it thys mater is so farre gone /
þe there is no remedy to the redress of it /
but one / and that is thys: If the kyng
grace of hys goodnes / wyl cōsyder
whereunto God hath called hym / and
for what purpose / a king is annointed /
to be a defence vnto þe people / that they
be not oppressed nor outpoked / but by
all Godly and polytyke meanes to seke
þe comen welth of his people / so if his
grace wyl call down þe pryce of hys ow
ne landes as they went ouer tpyt / pen
fourty

fourty yeres ad compell all other land-
ded men to y same vppon payne of foz-
teyng hys whole landes / one part of
them to y kynges grace / an other to be
employed to y commune welth / and y
thyrde to y presenter that can iustifye
the matter / a refozmarpon maye be had
to the spngular ease and commodite of
y commun welth / and y many wayes.
foz thys byng refozmed aboue all o-
ther artes shall byng the cloth of Eng-
land to a continuall bent / and all by-
tels to a resonable pprce / y al clothes of
other countreys shall sty / where as Fla-
glysh cloth shall come in place / as in y
mes paste it hath done / w thynge olde
marchauntes & olde clothyers can tell.
Some wyl object / and say / it is a com-
men welth to byng vp y commodities
of y realme to an hygh pprce / whych I
vnterly denye to be a comine welth / for
what maketh yddauce oz good sale so
much as whan a commodyte is at a pce
resonable / as afore is sayd / whan Fla-
glysh clothes were sold at a pce resos-
nabit / thā all other foz cloth styed / ypl
that

that was sold. But nowe is Englyshe
cloth brought to so hygh a pryce, & the
cloth of many countreys is sold afore
Englysh cloth, and & causeth marchaunt
to kepe theyr clothes long vppon their
handes many tymes to theyr great da-
mage. I wyll say farther, in case this
matter be not well looked vpon the sooner
it wyl be a greater decay, than is yet re-
ceyued. For cloth will be brought to so
hyghe a pryce & they will marre all. And
we al thynges beware of extremite, for
& euer seeketh a myschefe for a remedy,
for what wyl the abondance of woll, &
goeth out by lycences and by & staple,
for realmes mixing it wyl theyr course
wols they make better chepe cloth than
Englysh marchaunts can sell, yea & bet-
ter for the pryce: whether it be a comen
welth to bring cloth to so hygh a pryce
or not, fyrst demaund of & honest farmer,
but I speake not of the Extorponer,
grosser, incloser or great shepard, but
of the honest pooer farmer, whether he
lyued not better whan he sold his woll
at an indifferent & meane pryce, than he

B

doth

both now selling for half as much more. And I warrant you if he be none of those destroyers as I sayd, he will say yea. Then demand of clothier, if he is used not better when he sold his clothes for a reasonable price of pack, & his carter says for xxij. or xxiii. pound of pack, than he doth now selling them for. xxx. pound of pack, and except it be a few, which be inordinate rich, & eat out their neighbours, they will also say, yea, and that they gained more in one pack, than they do now in three. And as for the poor spinner & carder, though they have a little more for their pains, they pay double so much for all things, & goe both to back and belly, & that can get an house to put in their heads, or at least not able to furnish it for their very necessities. And thus every one eating out another: & the only cause of all this is the inordinate raving of rentes. It is unreasonable to see how they be inhaused in manner through the reame, except it be a few such, whereof few leases were given out over xx. or xxx. years. And the

the cheste cause of all thys be even þe lād
lordes: for as he encreaseth his ren: so
must he termer the price of hys wolles/
carell & all vitels: and lyke wyse þe mars
chaunt of his clothe: or els they coulde
not maintaine theyr lyving. And thus
I say the lordes be þe only cause of all þe
dearth in the realme: God graunt þe
kynges grace loke well vpon thys mat
ter hym selfe: for it is hard to be redress
sed by þe parliament: because it pricketh
them the selfe: whiche be chosē to be bur
gesses for the mooste part: except they
woulde chese their burgesses carye for
theyr vertuous lyving: discretion: ho
nest behavoure & other Godly qualys
ties be he never so poore: such as wold
his neighbours shuld lyve as hi selfe.
And wold to God they wold leaue
their old accustomed chesing of burgis
ses: for whi do they chese: but such
as be rich: or beare some office in þe cū
try: & can boast & bragge? Suche have
they ever heretofore chosē: be he never
so very a fool: drunkenard: extortioner/
adversarie: never so Couetous and
Craftye a Parson: yet if he be Ryche

tych beare any office if he be a ioly reu-
her and bzagger in the couētry / he must
be a burges of þ parliament. Alas how
can any such stude / or geue any godly
councell for the comune welth? But if
if any man put forth any thing agaiſt
Chriſtes religion / or agaiſt the comē
welth / ſo that it make for the pꝛofpyght
of antichriſts knyghts and tempoꝛall ru-
lers of the realme / they ſhall be redy to
geue theꝝ conſent with the ſpꝛyt. And
whether theſe be true or no / let þ actis
of ſewe peres paſt be iuge / euery mā
ceaueth / that ther is a fault / and they be
grieved that all thinges be at ſo hight a
pꝛice / and ſom be offended at one degre
of man and ſom at an other / as the mar-
chaūt at þ clothier / the Clothier at the
fermer / þ fermer at the Landelorde
which is moſt iuſt of all. In London
and other places there be many offen-
ded with the great pꝛice of vitels / but fe-
we men conſider the grounde and ori-
ginall occaſion therof / that it is onely
by inhaūſing of rentes / fynes &c. that
makech all thinges deere / which is an by-
gent

gent damage to the comen welth/ and
epl pe haue a redress therin/ loke to ha
ue all things moze derer/ make what ac
tes ye can deuise to the contrary. As
touching the kinges landes/ some saye
that he inhaūseth none/ and whether it
be true oz not/ I can not tell/ but this is
I sure of/ it is as euell oz worse. For
chancelers & auditours take suche un
reasonable fynes and other bybes/ that
the tenants were better paye perelpe a
greater rente/ for the tenants are halfe
vndone in theyr incomming/ who hath
the vantage/ God knoweth whether
the kynge oz that the officers robbe his
grace/ And poll and ppl hys leage subiec
tes in hys name/ is most lykeli.

Of the forfetting of Landes oz
goodes of traytours/ felons
oz murtherers.

The iij. Chapter.



O merciful God what a cru
ell lawe is this how farre w
de fro the gospell/ yea fro the

B in lawes

law of nature also / þ̄ whan a traytoure
a moꝛderer / a felon oꝝ an heretyke is cō
dempned and put to death / his wyfe and
chyldeꝛen his seruaũts and al they whō
he is detter vnto shuld be robed foz his
offence / and brought to extreme pouer
te that his wyfe hys chylderen / oꝝ next
kinted / shuld not enioy hys lādes / whā
they consented not to his death / where
foze to take the landes and goodes it is a
great robbery / but yet nothing to thys / þ̄
his credite is not payd / foz by that mea
nes he fozfetteh vnto þ̄ kyng / not oꝝ
nely all his owne goodes and Landes
but also that which is none of his. Wh
moost wicked lawes / by thys crueltie is
many ā honest mā vndone. Alas what
can the poore wyfe / þ̄ chyldeꝛen / the kinf
man oꝝ creditour do wthall / being not
culpable in the cꝛyme / if anye of them
be faulty / the let them haue also þ̄ lawe /
þ̄ is death / whiche recompenseth þ̄ cꝛi
me. No doubte / þ̄ ryches of men hath
holpē many an honest mā to his death
by the couetousnes of the officers / that
ferme such things of þ̄ kyng. To this
Hall

Shall some flattering hypocrite, to wine
promociō or lucre (wher i he shal shew
that he loueth his owne priuate welth
better than the whole commune welth
or dyscharge of þe kynges conscience)
obiecte and saye, It is as needful to
forget þe goodes and landes as the lyfe,
and specially traitours. And wherfor
traitours (wyl he saye) be many times
noble men or great landes, wherfore if
his chylde or kindred shuld enioy his goo-
des and landes he myght in proceſſe of tyme
me be a traitour also, and so reuēge his fa-
thers death against þe kyng. In other
balde reason, he wil haply alleadge also,
if the offender shulde but loose hys lyfe
onely, there wolde be manye more offē-
ders than there be. For wherfor? A man cō-
sideringe þe he shall vndo hys wyfe and
childerē, it shall cause him to eschewe þe
evell which he pretended. To þe whiche
I make answer, what mā is he lyuig, al-
though he loue his wyfe and childerē as
wel as ever did mā þe wyl passe more or
as moche vppon the wordy goodes of
his wyfe and childerē, as he will to vpo

To my his

his owne lyfe? I saye no man liuinge
noz that euer lyued / and thou art a flat
terer and a dissembler / which defende st
this cause oz any other lyke vnd soche
a pzerence . And thou arte a stablysher
of wycked lawes. And where as thou
alledgest if þ chyldezen & frendes shuld
enioye the goodes and Landes / they
might haply reuenge their fathers de
ath / to that I answered / pray thou to þ
lozd God / and all true subiectes wpth
the / þ he wyll geue grace to the kynge /
to walke in hys vocacion / to vse and ex
ercyse his office / to lyue in the feare of
God seking Gods glozp / only settynge
fozth his blessed woꝝd / and foꝝ the comō
welch to make and stablysh polypꝝcke
actes / dependyng of þ scripture / and to
make none but soch as may be grouded
hpon Gods woꝝde / and than foꝝ my life
though the Chylde and all hys kynred
with him / hauig .xx. thousand to them /
rebell neuer so muche / the kynge shall
not nede to feare: foꝝ God wyll defēd
him / and not hys owne powꝝe / euē as he
dyd many tymes kynge Dauid against
Saul

Saul/ as it is to rede in þe booke of the
kynges. And haue we not examples at
home: how mercyfully did God quēch
the furie of the people in þe ryme of the
commocion in þe North? I pray God
that we be not vnthankfull for þe de-
lyuerance/ and such other. Wherfor I
saye/ let vs pray that the kinges grace
may walke as is afoze said/ and he shall
not nede to feare all his ennemys/ for
God shal be his rocke/ shild and defēder.
But cōtrarywise if he cast of the lawe
of God making wicked lawes/ and sta-
blishing them (wherby Gods gloze is
minished and the people of God oppres-
sed) than let him feare. For if God be
determined to plague hi/ though he kylle
not only þe which be traitours agāst
his grace but also their chyldren/ kired
and frindes thereto/ it shall not help him
for God shall styre vp þe hartes euē
of his owne fryndes agāst him/ fro
which thing God defend him.

Of inclosing of parkes/ forrestes/ cha-
ses. &c. The iiii. Chapt. Wh

In the name of Lord GOD, if it wold plea
se the / to open the eares of the
kyng, lordes and burgeses of þ
parlament / if they maye heare the cry-
eng of the people / that is made thow
the realme / for the inclosing of parkes
fozestes and chases / which is no small
burden to the comons / howe the cozne
and grasse is destroyed by the dert / many
times / it is to pprifull to heare. It is of
ten sene / if men topring to the fozestes
and chases / haue not traped halfe that
they haue sowne and yet somtime al to-
gether is destroyed. And what lande is
your parks: be not if most part of them
if most barell and fructefull grownd in
Englād: and now it is come to passe by
wycked līwes / if Al a Whan kyll one of
those beastes which beare the marke of
no one priuate parson / but be iouffered
for all / men comming upon his owne
ground deuouring his cozne or grasse /
which is his lyff lod / & yet if he kyll the
hpo his own ground / beig chase or foze
it is felonye and he shall be hanged. What
saith the prophet to the makers of this
act

act & such other lyke: Who be vnto you
whych make wicked lawes & cere: To
wryte of what vnrasonable lengthe &
breadth they be/ it is superfluous/ & thi
ge is to manyfest: **GOD** graunte the
Kynge's grace / to pull vp a greate part
of hys owne parkes / & to compell hys
lordes / knyghtes and gentelmen to pul
vp all theyr by the rootes / and to lets
out the grounde to the people at such a
resonable Pryce / as they maye lyue at
theyr handes. And if they woll nedes
haue som dere for theyr vaine pleasure
than let them take such heath / woddy
and moozy ground / as is vnfrutefull
for corne or pasture / so that the comon
welth be not robbed / and let them make
good defence / & theyr poore neighbour
ioyninge vnto them / be not deuoured
of theyr corne & grasse. Thus shuld ye
do / for the earth is the poore manes as
well as the ryche: And ye lordes se & ye
abuse not the blessing of the ryches and
power whiche God hath lent you / and reme
mber & the earth is & lordes & not yours
and be ye certein and sure / that ye shall
grace

geue accoūt vnto the lord / for the bestow
ing of poore riches. And to you burges
ses / seeing such thinges will not be refo
med but onely by your powre & auctho
rite / I praye to you / as in the beginning /
consyder wher vnto ye be called / and for
what purpose / not for your owne par
ticular and priuate welch / nor yet for
the honours / in any thinge pꝛeiuicypall
the comen welch.

Of the sellinȝ of wardes for mariage
wherof casueth adulterȝ / which ought
to be punished by death.

The .v. Chapter.

In mercyfull God what Innu
merable inconueniences come
by sellinȝ of wardes / for maria
ge / for lucre of goodes and lāds / althogh
the parties neuer fauour the one the o
ther after they come to discreciō / to the
great encreasynge of the abhominable vi
ce of Adulterȝ and Deueliſhe dyuoꝛ
cement / which hath of late bene moche
bled. *Alas* God confound þe wycked
cullus

consume / for it is to abheminat and
sinketh from the earth so that it is
so vile / wherewith it hath come it
is so well known to many men / I
need to write no further therein. And
for Christs bloudes sake / like a redzel
se for it / and consider y^e be called to
the parliament for such purposes. And
further / y^e y^e be Godly burgesis and
of Christs congregacion / consider y^e
even the same God sayth: Thou shalt
not slea / y^e same God saith also / thou
shalt not commit adultery. He that stea-
leth / is hanged / and wh^o ought not he
also to be hanged y^e committeth adu-
ltery? Well / though y^e vice reyneth most
aboundantly in noble and rich men
& in the Popes shaulings most shame-
fully / wh^o shame to take them honest
wyues of theyr owne / I saye to you y^e
be Godly learned / althoughe it raygne
chiefly in such parsons / sh^ome y^e not
nor feare y^e not / to make it felony indi-
ferently to all men / looke you ever for
your offyce / wherunto y^e be called / &
seke to dyscharge your owne conscience
that

that ye may geue a good account at the
daye/whā ye shal be reygned at the iudg-
gement seate of God/to receaue Iudg-
ement accoꝝdyng to your dedes.

Of the iniuries done to þ commu-
naltie by the kynges takers. &c.

The. vi. Chapter.



O my harte is heuy/ to
se the gꝛat pok þ is vp-
pon the comunys/ by þ
parciall acte of rayling
of vitels/ wh is mooste
greuous euen to the pooze sozt/ which
rates were made whan Kentes went
at a moch lower / pce for þ wh went for
xx. shyllinges/ that goeth now for. xl. l
pea iij lb. and aboue in many places as
I haue touched in þ fyrst Chap. And
therby all thynges must nedes rse to
an hygh price. And yet thys/ by reason
it toucheth the pꝛofight of þ kyng & of
þ hygher powꝛs/ must stand styll in ef-
fect to þ most gꝛat dāmage of þ poze.
And if the robꝛy of the puruiers were
known

known/whych bye.iii.times as moch
as serueth the kyng/ and selle it agayn
to their owne aduantage/ thou woldest
say there were no such robz/ and this
is vbled in al maner of thynges. For if a
man haue but a cepple of hennys/ & co-
me to the market wth them/ if these
puruiers mete hym/ they shall take the
from him by force/ and geue him for the
what they lust. Lyke wise if a mā haue
a good dogg or hound/ it shalbe take fro
him without any recōpense/ in the kin-
ges name/ what p^r kinge shal neuer le-
them. Is not this a miserable thinge?
what is it lesse then robz? & if p^r kinges
grace sawe the actes of p^r most part of
hys puruiers/ I assure hys grace wold
caule a great sorte of them to be hāged/
as they haue deserued. What a pyllage
is it to p^r poze/ p^r not so moch as p^r pooz
butter & yte/ but she is spoyled/ and p^r
which standeth her in.iii. halpens/ shal
be taken fro her for. i. penny dish & ali:
& yet she shall not haue her redy mony
neither/ but a calp/ and sometime neuer
payd/ lyke wise two pens for an hennys
thas

þ standeth her in.iiij.and aboue. And
furthemoze, what hart doth not consi-
der that euen as me must leaue their
plowe and harvest to serue the kyng
wyth theyr cartes / so is it reason they
shuld haue a resonable wages. What
is.ij. pēs for a myle: cōsyder ye rulers
about the kyng and ye þ wyl be coun-
ted Godly burgeses in the parliament
Thei had bene better to haue serued þ
kyng for.ij. pens a myle, ouer iij. yea-
res thā now for.iiij. pens. Wh lord o-
pen the eares of them, þ shulde heare &
redresse thys mater.

Of the subtiltie of seruing of wyptes.
The.vij. Chapter.

Is a wonderous great ab-
use, being a gret trouble to
all the kyngs subiectes (but
specyally to the poze) & gre-
at neede to be redressed, þ whan a poore
man hath longe sued a gētelmā, beinge
a lawyer or a mā of any substance or
frendshyp in þ court, of any subtyll wyte
and

hath obtained iudgement and a firall
in the comune lawe, and is come to the
poynt that he must geue a wryt to a tith
the the body of his detendant, alas how
many wayes, yea how many gyles and
subtilytes be there to abyde and escape
the letuing of the kings wryt. For the
one wryt may serue but for one shire as
thogh the king were lord but of one shire
re. But I demaund, why may not one
wryt serue in all Shires yea in all plas
tes vnder the kings dominion, wher so
euer he or his may find his defence? It
surely there is no godly reason to
the contrary but euen the onely pynne
welth of some lawyers. And as farre as
I can learne, one wryt lasteth but for o
ne terme, and the next terme he must be
at charge to come vp or at least to be
sometime in. or. iiii. l. or. xlii. m. for an
other. And why shuld it not stand in his
full strength tyll he be serued? No doubt
but y why a foze said. Agai no man sh
serue it but the sheryf of the shire or his
man and so many tymes it is frustrated
the sheryf or his man (and so in both)

C

plage

playe the false shewes/ in geuyng the
partye warning to kepe him out of the
way or to go into an other shire/ tyll þ
pooze man or hys frende be out of the
countrey/ or tyll the date of the wytt be
expyred/ Alas/ why is not euery man a
sheriff in this cause/ as wel as euery mā
is a bayly to attache a felon? sure there
is no cause why/ but þ it is not the prof
fyt of þ sheryff/ or els þ men be not stu
dious to make lawes for þ profight of
the comen welth. Wh the innumera
ble wyles/ craftes/ subtilties & delayes
that be in the lawe/ whych the lawiers
wyl neuer spie/ because of their priuate
lucres sake/ wherby þ comen welth is
robbed. They be almost as cruel as the
wycked bysshops and priestes of Antis
chryste/ saue onelye that they robbe vs
but of our tempozall goodes/ and not of
our fapth.

Of promoters / w may wrongfully
by the lawe of England/ trouble
a man et cet.

The viij. Chapter.

Heare

Here a other as euell as that
oz worse. What an vnr easo
nable law is this, that it shal
be lefull for any wicked par
son to commence an accion against any
honest man, in as false matters as can
be deuised? And if the case be such, that
the kinge haue any interest in the mat
ter, oz that it anpe thynge toucheth the
kynge's pzofight, although it be found
false by the law, ad that the law passerh
with the true honest mā, yet the villas
ne pzo moter shal not only escape punis
shemet, woꝛthily deserued, but also shal
paye no penny to the pooze true mans
charges. And why? because it toucheth
the kinges pzofight, as though it were
lawfull for the king to robbe oz trouble
his subiectes wzongfully. Oh wicked
lawes, how cry al the pzo phetes against
thē and the makers of them? wherfo
re be ye learned, ye men of the parlan t
that ye maye see to refozme theie wyca
ked lawes, lest ye be partakers i cewat
be wyth the makers of thē lest at lēstly
(as the pzo phet warneth) the lord be

wzath with you and plage you / that ye
perpeth from the ryght way etc. Many
lawyers & other wyll make obiections
to thys / and say it were no reason they
shulde be sewed / for it is a comē welth
wherfoze the kynge shuld paye no char
ges. To whom I answer / as thou art
blind in Gods woord / so is thys a blind
obiection. Admit that it were a comen
welth If the promoter sue in ryght / and
þ defedaunt be cast / no doubt þ kinges
pa. tis recouered euery penny (if the
party be so moch worth) well than / let
the gaynes of that which is recouered
beare the losse of hi whych is wzogful
ly sewed. And thys is to be consydered
because the Promoter payeth no char
ges / though he be cast / it is a great coza
ging to him to trouble hys neyghbour
for he knoweth the worst is to beare
hys owne charger.

That all iudges and pleaters shuld
lyue vppon a stipend &c.

The ix. Chapter.

Now

Row wold I with a thing wo-
derous needefull to the com-
mon wealth / yet by the waye of
petition (although the kinges grace be
bound in conscience so to do) that in as
moche as his grace is come to great ri-
ches / by rentes in maner innumerable
of the abbeylades depolled (which was
ryghtfully done) for which cause I say
his grace is bound to study some waye
that part of the pokes of hys subiectes
maye be eased / as I thinke no one way
better than this. In as moche as men
be naturally geuen to trouble one an o-
ther and comunly the wydder and fa-
therles / and such as lacke riches and fre-
des / be put euer to the worst by reason
that the riche filleth the purse of the la-
wiers / which the poore is not able to do
and therfore his cause is not heard / for
comenlye the lawyer can not understan-
d the matter till he steale his money. For
this cause I say I wold wish that such
as preache before the kynges grace and
his cancellers also wold moue hym by
the waye of percyon / to put part of the

landes to some godly comen welth. As
to geue a stipend to al and euery man of
law that sitteth as a Judge or pleateth
at þ barre i any of his hygh courts the
row the rrame that euery one may liue
(accozdig to his office) like a lawier / and
not like a Lord / as they do w such goos
des as they haue gotte by robbig þ poze
I meane not / but that the surers shall
pay for witting all things / but for coun
sell or for his pleating / to pay nothing.
And writings also had no litle nede to
be looked vpon / for in diuerse courttes
for witting one syde of a shete of paper
in which shal not be past. x. or xij. lines /
he will haue ij. grotes where as .ij. pēs
were so much. Well / to þ purpose a for
said / and that þ lawier shal take no pēny
of no mā / I meane nether þ iudge nor
the pleater at the barre / in payne of los
sig his right hād / and to be banished fro
pleatig for euer. Which wil be ā occasiō
that the poze shalbe heard as wel as the
riche / and thā wold they descozage mē
to trouble theyz neighbours wzongful
ly / where now they be maintayners of
Dyſ

Disorde for thei private lures sake
which private lurre of the lawyers is
a baite to set men together by the eares
in the lawe.


Of the cruelnesse and subtilties of the
augmentacion and eschequer.

The .x. Chapter.

In that the kinges grace knewe
of the extorcion, oppresyon, &
bribery, that is vsed in his two
courts, that is to say, of the augmenta-
tion & eschequer, but specially of þe aug-
mentacyō. There hath bene moch spea-
king of þe paynes of purgatorie, but a
man were as good in a maner to come
into the paynes of hell, as into eyther
of those two courts. For if the king ha-
ue neuer so litle interest, al is ours. So
by þe subtiltie of þe lawe, for their oune
aduantage, they make many tymes þe
king to robbe his subiectes, & they rob-
be þe kyng agayn. Loke vpon þe clerkes
of eyther of these courtes. At his incū-
mige shall bring in a maner nothing,
but pēne & ink, withi a lytle space shal

C iij pars

purche the xx. xl. l. lb. oz. iij. hundredth mar-
ke a peare. Well it is a comen saying
among þ people Christ for þ bitter pas-
sion saue me from the court of the aug-
mentacion. I haue knowen diuerse, wh
haue spēt moch money in þ court, & yet
at lēght they haue geuē ouer theyꝝ mat-
ters and had rather lose all theyꝝ expē-
ses then to followe it: so endles and so
chargeable is that court. And there is
such oppꝛession and extorcion in these
iustices that all the subiects of the
realme (so farre as they dare) crye oute
vpon them.

Of the prolonging of the labor and of
the abuses of þ same. The. x. cha.
 O lord God, who lookest for
any benefite of suers in the
lawe but men be distressed fro
tyme to tyme, pea from peaz-
e to peare & drawn out of such a lēgh
with prolongacions & be at such char-
ge that I knowe many mē which haue
geuen ouer theyꝝ right rather thā to fo-
llow the lawe. so profitable it is to the
laboyers

labours, to the great damage of the com-
men welth, yea even in the comen lawe
be the great abuses, and amongst ma-
ny other, this one I note that the plai-
tyf shall many times spend as moche as
the matter is woorth befoze the defendaut
shall make hi answer. This no doubt
is an vndoing to the pooze, and a defete
foz the rich, for in so long hanging befo-
re he ca come to any poynt, the rich ma-
werieth the pooze. Cut shozter your
processe for shame, for that myght well
be determined i one tyme, which ye do
i.iiiij. And now a daies the lawe is eved
as a man is frended, yea and ruē in the
chaūcerie ther are many abuses, and a-
monge other this is one, that the defen-
daut shall be swozne vppon a boke, and
shall sweere falsly, and so it shall be found
by the court, and the matter shall passe
against hi with plaitif, so that the court
seith by theyr owne sentence and iudge-
mēt, that he is perjured, and yet is there
no punishment for periuring in that ca-
se. And why? Al for the profight of the
court. For if periury were punished in
that

that case as it shuld be in that and in all
other thā shuld þ court lose a great som
me of money in þ yere / for thā wolde
but fewe men so boldly defend wꝛonge
causes as they doo / but wold seke to as
gree wyth their playntyfes / and paye
their due / and make recompense for iniur
ies as they comit. I dout not / but If
my lord chaunceler did pꝛoꝛ well thys
matter / he wold be þ first þ shuld se a re
medy in it. An other thig also woꝛthy
to be loked vpon / is this / O lord / howe
me be tossed fro one court to an other /
yea and þ for small maters and in manis
fest & plaine causes euē vpon a playn ob
ligaciō. This mater is surely nedefull
to be loked vpon . Make noꝛ admit no
iudge to sit i any court onles he be able
rightfully to iudge any mater or cause þ
shall be comensed in that court. And
being sufficiēt to iudge such causes / wh
at shame is it to remoue it from that
court to an other / as though the kynge
were moze stronger or moze Juster in
one court than in an other / which sure
ly is nothyng but a buckler and defence
for

for the wycked and rich / to prolong des
lay / & to wery hym that is in the right.
Make no iudges therfore (I saye) but
soche as be godlye learned / and able to
iudge betwene man and man. And let
all thynges be fynysshed in that court
wher they be begonne / onlesse men ap
peale in cause of Lyfe and death / or for
greate and weyghtye matters / w^{ch} may
be broughte to one heade court of the
realme: And to haue no remouing / but
to that one court as it was in Moyses
tyme.

Break down som of your courtys
for ye haue to many / beig so fylthily mi
nistred. The court of the marshall. I
can nether think / speake nor wyte the
tendernesse and vnreasonable charges
of that court / if the king knewe / what
bovtrye were they v^{se}led: I thynke he
wolde neuer suffer them moze to kepe
court / or els he wolde looke other wyse
vpon it. It is maruell / but onely that
GOD is Mercyfull / that fyre descen
de not downe from Heauen / and des
troy that court / and the augmentation.
That

kyngs and lordes of prysors / shuld
furnyssh their prysoners att their charge suf-
ficient fode / &c. The. xij. Chapter.

Her also a pytyfull abus for
prysoners. O Lord God
their lodgyng is to bad for
dogges / and as for their meat
it is not enough for dogges / and yett the
Lord knoweth : they have not enough
they. Consider all ye that be kynges
and lordes of prysones / that in as much
as ye shuld gyve anye man fro his meate
ye be bound to gyve him sufficient fode
for a dogge and not for a dogge. Consyder
that he is thy brother and the Image of
Christe / he beleue and repent for his
wickednes / what soever he hath done.
And if he offende the law / let him have
the law / as afore is sayed / accordinge
to the offence. If it be death / than let
hym dye / and for the tyme that he is in
thy prysone / use hym lyke a Christyan
for to put a man to deach / uncondem-
ned is to saye / murder / And to put
a man in prysone / and to proude no meate
for him / so that he sterue for hunger be-
fore

foze he be condempned / is no lesse thā to
put him to deach. Wherfoze it must ne-
des follow that they whych put men in
pyslon and suffer them to dye foze hune-
ger are no lesse than murtherers. Fur-
thermoze / perchaunce thy cruelte in
ministring vnto him such euell lodging
and woyle fare / may cause him to fall in-
to despayze / and so thou foze not min-
steringe vnto hym that whych thou arte
bound mayst be partaker of hys despe-
ratiō. Many times also true men come
into pypsons well / whether he be true oz
false / yet let hym be vsed lyke a man / &
not lyke a beaste. In some pypsons /
through it be but foze the pleasure of a ru-
lar / he shall beare hys owne charges /
whych be so vntreasonable / that it is ne-
de full to be refozmed / foze suche as be poo-
re pypsoners / and foze the helth of thep-
bodpe desyze to be in communes / and to
haue a bed / he shall paye .iiij. times moze
foze it here / thā in p detyse Inne in all
England / beside the charges whan they
be quit / and yet neither his fare nor his
lodging shalbe very gay. It were moze
conue-

That kyngs and lordes of prysons / shuld
fynde their prysoners att their charge suf-
ficient fode / &c. The. xij. Chapter.

Here also a ppytfull abus for
prysoners. O Lord God /
their lodgyng is to bad for
hogges / and as for their meat
it is euill inough for dogges / and yet the
Lord knoweth : they haue not inough
therof. Consider all ye that be kynges
and lordes of prysones / that in as much
as ye shut vp anye man fro his meate /
ye be bound to gyue him sufficient fode
for a man and not for a dogge. Consid-
er that he is thy brother and the Image of
Christe / if he beleue and repent for his
wicked dede / what soeuer he hath done.
And if he offende the law / let him haue
the lawe (as afore is sayed) accordyng
to the offence. If it be death / than let
hym dye / and for the tyme that he is in
thy prysone / vse hym lyke a Christyan /
for to put a man to deach vncondem-
ned is to comyt murder / And to put
a man in prysone and to prouide no meate
for him so that he sterue for hunger be-
fore

foze he be condempned / is no lesse thā to
put him to death. Wherfoze it must nee-
des folloow that they whych put men in
pyslon and suffer them to dye for hune-
ger are no lesse than murtherers. furs-
thermoze / perchaunce thy crueltie in
ministring vnto him such euell lodging
and woyle fare / may cause him to fall in-
to despayze / and so thou for not minis-
teringe vnto hym that whiche thou arte
bound mayst be partaker of hys despe-
ratiō. Many times also true men come
into pypsons / well / whether he be true or
falle / yet let hym be used lyke a man / &
not lyke a beaste. In some pypsons /
through it be but for the pleasure of a ru-
lar / he shall beare hys owne charges /
whiche be so vntreasonable / that it is neede-
full to be reformed / for suche as be poo-
re pypsoners / and for the helth of theyr
bodys desyre to be in communies / and to
haue a bed he shall paye .iiij. times moze
for it here / thā in p. detestie Inne in all
England / beside the charges whan they
be quit / and yet neither his fare nor his
lodging shalbe very gay. It were moze
conue-

conuenient that the keepers of prisons
has a stipend appointed vnto the, than
to lyue by polling the poore prisoners/
and to augment their sorow. Another
thing also cometh to my minde / which
is wondrous needfull to be looked vpon.
They ly in the marshalle diuers poe
re men som haue lien vi. x. viij. yerres/
coming vp to sue for land / som for more
and some for lesse / whether their tye
be good or bad / I know not / but by rea
son their aduersaries be stronger than
they / they haue found the meanes to cast
the in prison / and neyther can they come
to they. Answer / no / knowe what is
laid against them / no / yet be suffered to
depart prison / but ly there more lyke
dogges than men. Yea / and likewise in
newgate there ly seruantes by the com
mandement of their masters. Alas / what
a heuy case is it / it were mete and neces
sary / and a thing to be earnestly desired /
that what so euer he be / that imppro
ueth any parson / without a iust cause or
due proses / that he were cast in prison hi
selfe / so long as the other party lay there
wz onfully /

wrongfully / and also to forget the half
of hys goodes or lades (which as shall
be found better of them both) to be diuid
ed in .ii. partes / the one to the kyng / &
the other to the parson wrongfully im
prisoned. thys were a good snaffull for
the tyraunts and / oppzessers / & yet but
rightful and charitable. No doubt / eve
ry alderman of London hath powr / &
they vse often for their pleasure / and to
accomplish theyr tyzanny / that they may
cast a poze mā in prisō for certeyn daye
s. And whan his dayes be expyred / he
borroweth hys brothers auctorite / &
so may go thowow the. xxiii. aldermen
Pea many times they Pryson men for
their frendes pleasure: though the par
ty haue deserued no such punishment.
Thys is a cruel and heuy tyzanny / &
yet there is no lawe to punyssh it.

That men whych be accused for prea
chyng / shuld not be committed in
to theyr accusers handes.

The xiiij. Chapter.

What



What a reason is it; or what
Chyſten mā wyl ſay; ꝑ it
is right/laudable or lafull
ꝑ whan.ij. men be at any cō
trouerſie of a matter of lyte and death;
ꝑ one ſhuld be put into ꝑ handes of ꝑ o
ther; as learned men haue had in tyme
paſt wylh Biſhops and yet haue bene
put into theyꝝ handes as Pryſoners;
wherof diuerſe tymes death hath enſu
ed; as ꝑr be exāples of late dayes; was
not one within theſe. ij. yeres murthe
red in ꝑ biſhop of wincheſters lodge;
& thā ꝑ mater was forged ꝑ he hanged
hiſelf. Hauē ye not a lyke exāple of hū
ne alſo; & it is meruell ꝑ any that is in
theyꝝ cuſtodye; is not eyther poſſoned
or murdered; were it not the high pꝛo
uidēce of God to ꝑſerue thē wherfor I
ſay it is not lafull; that any parſon ꝑ
pꝛeacheth; teacheth or wꝛiteth the ſaw
of the Goſpel; ſhuld be put into the hā
des of ꝑ Biſhops; wylh whome they
contend. And why ſhulde not bothe
partyes be put in pꝛyſon; tꝓll the mat
ter be tryed; as well as ꝑ one; And if ꝑ
biſhops

bishoppes the selues/ according to righte
shuld be put in prison/as well as those
whom they accuse/ vntill such time as
the matter were tried and heard before
an indifferent iudge / they wold not be
so hasty in accusing. Yea what reason is
it/ y^e bishoppes shuld haue any prisons
at all/ but that all men shuld be brought
to the kings prison? For it is manifest
to all the world/ that all shauelings wh
ich bear the mark of that abhominable
whore of Babilon (Rome I meane) be
not onelye parcyall/ but also in dede the
very enemies of Christ and his members
even as were their predecessours Cap
phas and Annas of Christs owne na
turall body. Bysshops ought no more
to be lordes of prisons than was Christ
and his apostles/ whiche were once im
prisoned/ but they neuer prisoned man
wherfore it is manifest that they be a
gainst Christ. Ohye rulers/ why than
suffer ye them to haue prisons in their
houles/ where they torment men most
cruelly/ and peruert them of their saych
most subtilly and murder the also? Pre

D

not so

not so secretely / but God seeth them
though the worlde seeth the not. What
president courtes haue they / in whiche
was neuer innocent found / but whan
soeuer .ij. false knaues shall secretely ac
cuse a man / although he were as igno
rant as a child of .ii. dayes old / yet must
he either dye / beare a fagot / or recant / or
at least priuely beare a fagot of rushes
in his chamber as Hoze did / so that who
soeuer com into their clawes / may not
escape quite / belike many times they be
the accusers the selues. But what reas
son / or what extreame cruelnesse is it /
that eether in that courte or any other /
any man shuld be condemned to death /
and haue not the witnesses to com face
to face openly in that court / and openly
to be swozne? And if the witnesses be
found perjured in that case / let thei
haue the same death / that the prysoner
shuld haue had / if he had bene found gil
tye / for who soeuer seeketh the death of
an other wrongfully / is worthy to ha
ue the same him self ryghtfully. Whers
fore ye that be in auctorite / loke vppon
thys

this nedefull matter / and consider the
wordes of the prophete Dauid: ye eate
up my people with as lytle ppte as men
vse to eate breade. Reforme/reforme/
though ye wyl not for the loue of God/
yet for feare that the vengeaunce of god
lyght not vppon those lawmakers one
ly but vppon other also for that cruell
law that was of late made that a man
shall be cōdēpned to moost cruell death
and not to be bzought in to open iustice
as were the seruauntes of God / Bar-
nes, Garet and Hierome so that he shal
not answer for hi selfe. I thinke there
were neuer so cruel lawes made vnder
the sonne / as the moost part of the la-
wes / & haue bene made withi these few
yeres past. Death/death even for tresp-
sels so that they follo to the high priests
in crucifieng Chyzt/saying: Nos habemus
legē/et secundū legem nostrā debz
mori: we haue a lawe / & by our law he
ought to die this mori/dye/dye: wēt ne-
uer out of þ priests mouthes syns þ tis-
me/& now they haue poysoned the tem-
poral rulers w the same. Well, serch þ
scriptures!

not so secretlye / but God seeth them
though the worlde seeth the not. What
pestilent courtes haue they / in whiche
was neuer innocent found / but whan
soever .ij. false knaues shall secretlye ac
cuse a man / although he were as igno
rant as a child of .ij. dayes old / yet must
he either dye / beare a fagot / or retant / or
at least priuely beare a fagot of rushes
in his chamber as Whore did / so that who
soever com into their clawes / may not
escape quite / belike many times they be
the accusers the selues. But what rea
son / or what extreame cruellnesse is it
tha' eyther in that courte or any other /
any man shuld be condemned to death /
and haue not the witnesses to com face
to face openly in that court / and openly
to be swozne? And if the witnesses be
found perjured in that case / let the reue
haue the same death / that the prysoner
shuld haue had / if he had bene found gil
tye / for who soeuer seketh the death of
an other wrongfully / is worthy to ha
ue the same him self ryghtfully. Where
fore ye that be in auctoryte / ioke vppon
they

this needfull matter / and consider the
wordes of the prophete Dauid: ye eat
bp my people with as lytle ppte as men
be to eat breade. Reforme/reformer/
though ye wyl not for the loue of God/
yet for feare that the vengeance of god
lyght not vppon those lawmakers one
ly but vppon other also for that cruell
law that was of late made that a man
shall be cōdēpned to moost cruell death
and not to be bzought in to open iustice
as were the seruauntes of God / Ba-
nes / Garet and Jerome so that he shal
not answer for hi selfe. I thinke there
were neuer so cruel lawes made vnder
the sonne / as the moost part of the la-
wes / þ haue bene made withi these few
yeres past. Death/death even for try-
fels so that they follow the high priests
in crucifieng Chryst saying: Nos habemus
legē et secundū legem nostrā debz
mori: we haue a lawe / & by our law he
ought to die this mori/dye/dye wēt ne-
uer out of þ priests mouthes syns þ tis
me / & now they haue poysoned the tem-
poral rulers w the same. Well / serch þ
scriptures /

res (which be against you) and repente
in time. And ye that haue bene the auca
thors of such actes/ seke to redzesse the/
for discharging of your owne consciēce
If ye loue the lord/ follow the example
of them which grounde all their iustice
vppon Gods woorde/ as in diuerse cō
tries in germanye this direccion is take
for those that be heretiks in dede/ as be
the anabaptistes and such other. Their
direccion is this/ they lay no snares nor
grinnes to catch mennes lives fro the/
as doo our foxed beare wolues/ but in
case an heretike do hold any vngodly
opinion contrary to the scripture/ and so
be a teacher or a seducer of the people
in their wicked sectes/ thā shall he be cō
maunded to come afoze the iustice wher
as shall be certaine learned men/ which
shal dispute and open the scriptures vnto
him/ and fatherly exhort and cōmaū
de hī to leaue it. If he so doo/ he is bro
therly receyued into the congregacyon
freely/ and not tost and turmoiled as our
foxed dragons do with Chyistes mē
bers. And after/ if he cōtinue in his wic
ked

hednes: or at the first will obstinately es-
tinue and resist the manifest truth: cha-
they banish hi ther countrey or citey vpon
payne of his head. And than if he wyl
wilfully or rebelliously presume to co-
me into ther countrey or town which he
was forbiddē / he shall lose his head as
right is: because he breaketh þe comaū-
dement of the tempozall powers / and
not for his faith sake: neyther put they
anye man to death for their fayth sake
for faith is the Gifte of God: as wyt-
nesseth. S. Paul in the first Chapt. to
the Philippians / so that no man can ge-
ue an other faith / Now let all men iud-
ge: whether these me or our bloudge bis-
shops goo nerest the scripture.

Of lordes that are parsons and vicars

The .xiiiij. Chapter.



Ye that be lordes and bur-
geses of the Parliamēt
house I require of you in
the Name of all my poo-
brethre: that are English
me and meibres of Chyistes body that re-
con

conſyder well (as ye will anſwere befo
re the face of almighty God in the day
of iudgement) this abuſe / and ſe it amended.
Whā as antichriſt of Rome durſt
openly without any byſer walke vp and
downe throꝝ out England / he had ſo
great fauour ther / and his childzen had
ſo the crafty wittes (foꝝ the chyldeꝝ of
this worlde are wyſer in their generas
cion thā the chyldeꝝ of lyght) that they
had not onely almoſt gotten all the beſt
landes of England into their handes /
but alſo the moost part of all the beſt be
nefices both of parſonages and vicars
ges whiche were foꝝ the moost part all
imppꝛed vnto the. And whā they had
þ gyftes of any not imppꝛed / they gaue
them vnto their frendes / of the whiche
alwayes ſom were learned / foꝝ the mon
kes found of their frendes chyldeꝝ at
ſcole. And thogh they were not lerne
d yet they kepte hoſpitalite / and helped
theyꝝ poꝝe frendes. And if the perſona
ge were imppꝛed / þ monkes were bound
to deale almeſſe to þ poꝝe / & to keep hoſ
pitalite / as the writtyngs of þ gyftes of
ſuch

such parsonages and lādes do playnly
declare in these wordes / In puram ele
mosinam. And as touching the almesse
that they dealt ad the hospitalyte that
they kept / every man knoweth that ma
ny thousandes were well receaued of
them / and myght haue bene better / If
they had not had so many greete mena
ges hoise to fede / ad had not bene ouer
charged with such ydle gentylmen / as
were neuer out of the abbays. And if
they had any vicarage in their handes /
they set in some time some sufficient vis
care (though it were but seldome) to
preach and to teach. But nowe that all
the abbays with their lādes / goods ad
impropzed personages / be in tēporall
mēnes hādes / I do not heare tell / that
one halpenny worth of almes / or anye
other pꝛofight / cometh vnto the people
of those parishes. Your pretence of
putting downe abbays / was / to amēd
that was amisse i thē. It was far amiss
that a great part of the lādes of the abs
beys (which were geuen to bꝛig bp lers
ned men / that might be Preachers to
D iij kxx

kepe hospitalite / and to geue almesse to
the pooze / shuld be spent vpon a fewe
superstitious monkes which gaue not
xl. pound in almesse / whan they shulde
haue geue. ii. hondzeth. It was a myste
that the monkes shuld haue psonages
in their hâdes and deale but the. xx. part
therof to the pooze / and pzeached but o-
nes in a yere to the that paid the tithes
of the parsonages. It was a myste that
they scarcely a mo. xx. set not one suffi-
cyent vicar to pzeach for the tithes that
they receiued. But see now how it that
was a myste / is amended for al the godly
pretense. It is amended euen as the deu-
uell amended his dames legges (as it is in
the pzwourbe) whan he shuld haue set it
ryght he bzacke i' quere in peces. The
monkes gaue to litle almesse and set vns-
able parsons many tymes in their bene-
fices. But now where xx. pound was ge-
ue yerly to the pooze / in moze thā in C.
places in Englande. is not one meales
meate geue. This is a feare amende-
ment. Where they had alwayes one or
other vicar that eyther pzeached or hye-
red

ved some to pzeache / now is ther no by
cat at all / but the fermer is vicare and
parso all to gether / and onely an old cast
away monk or frire which can scardly
say his mattins / is hited for .xx. or .xxx.
shyllinges meat and drinke / yea in some
places for meat and drinke alone with
out any wages.

I knowe and not I alone / but xx. And
moo knowe moze than v. C. vicarages
and parsonages thus wel and gospelly
serued / after the new gospel of Englād
And if a man saye to the fermer / why
haue the peple no pzeachers / seing ye ha
ue the tithes and offringe ye shuld find
pzeachers. They wyl answer we ha
ue hired the parsonages of this or that
lord and he or he is parson or vicar / we
paye for the tithes and offringes to the
lord that is parson. Well than I saye
vnto the my lord parson and vicar / I
doest wzong to haue personages and vi
carages to haue the tenth pyg / the tenth
sheaf / the tenth lambe / goose / fiece / and
so of all other thinges / seinge that thou
art no minister nor no pzeist of chzistes
church

teach / noz do any office of a parso oz of
a vicar / but polle and pylle. What canst
thou say of thy self my lord parson and
vicar / thou wilt say parauēture / the hig
gaue me the abbeye and all that longeth
thereto / which had the geuen him by the
parlament. Therfoze if thou speake a
gainst me being parso ād vicar / though
I nether pzeach noz teach / noz yet pzo
cure none to do it for me / thou art a trai
tour / for thys the .xiiij. article of our cre
de added of late / that what soeuer the
parlament doth / must nedes be well do
ne / ād the parlamēt oz any pzoclamaci
on out of the parlament tyme can not
erre. Therfoze let no man be so hardye
in payne of death to speake oz complay
ne / for the redzesse of any thinge that is
done a myse / eyther by the parlament
oz by any pzoclamacyon. If this be so
my lord parson / than haue ye brought
Rome home to pour owne doozes and
geuen the aucthozite to the kynge ād to
the parlament / that the carnal bishops
gaue vnto the pope / whiche was thys
Si papa &c. If the pope thozow his
faus

saue shuld send infinite thousandes to
the Deuell, yet muste no man speake as
gainst hi. And if ye haue geue the same
auctozite vnto the parlamēt that the pa
ppes gaue to their generall counceles
that is that they cā not erre, and what so
euer is ones determined in a general cou
cil must nedes be true, and of no lesse auc
tozite thā the gospel, if this be so, it is al
in vaine to loke for any amēdmēt of as
ny thing. And we be in as euell case, as
whā we were vnder the bishop of Ro
me, if we haue all the lawes of hi cōfir
med, w fire and death. Surely the po
ppish byshops whā they wer robbed of
the pope of Rome, they wold nedes ha
ue a pope, and therfore they wold haue
made the kynge their pope, and they gaue
hym aucthozitye to do all thynges In
Englād, that the pope did in Rome, as
to forbidde mariages certeyne tyme in the
yere, and thā to sell licences for the sas
me, to sel licence to eatte flesh in lēt. And
the popes proctoꝝ saide that he myghte
make saints also. And least there shuld
be any thyng to a persyght popedō, the
byshops

bishops caused a proclamacyō to be set
out in þ kynges name/that from hence
forth/the ceremonies of þ church that
were of þ popes making/shuld no moe
re be taken for þ popes ceremonies/bus
the kynges/ & so they made the king/fa
ther to þ popes chylde. But I am su
re/though the bishops wold make the
king pope/he wold not take it vppō hī.
And I truste that euery daye moze and
moze his Grace shall spee theyr wyls
Popishe intentes. But to you my lord
parsones/ how can ye defend your sela
ues if a man shuld bring this argumēt
against you and proue you all theues/
that have Parsonages and vicarages in
your hādes/and can not preach. Chyist
sayeth Ihon the .x. he that entreth not i
to the shepfold by þ doze/ but clymeth
in an other waye is a thefe & a murder
er/ but ye entered in an other way/whers
fore ye are theues & murderers. That
ye come not in by þ doze. I wyl proue
it thus/ Chyist is þ doze/ but by Chyist
ye came not into þ shepfold/that is/to
be parsons & vicars/ for ye graunt þ ye
came

came in by pact of parlamēt / & the act
of parlamēt is not Chȳst / for it is not
confirmed by Chȳstes word / therfore
ye came not by Chȳst / and so be ye thes
ues and murtherers / as your workes
proued of late / in shedding of the blode
of so many true p̄achers & shepardes
which spent their lyues for their shepe.
If this argumēt be not strong inough
what say ye by thys? all they that come
before me (saith Chȳst) are theues and
robbers / ye come into the shepfold be-
fore Chȳst / ergo ye be theues and rob-
bers. To come in before Chȳst / is to
be a parson or a vicar before Chȳst see
him: And ye came in before Chȳst sent
you / for he sendeth none to be shepardes
but such as he knoweth to be able to see-
de his flocke / ergo he neuer see you for
he knoweth you vnable to doo that of-
fice. And thus to cōclude / ye be theues
and robbers / for a thefe commeth not
but to steale and to kyl. Therfore giue
ouer your personages to learned men
and enter not into other mennes voca-
cions to robbe & ministers both of their
office

offire and of their living: that ye be not
punished of God. But if ye woll nedes
be parsons and vicars stil, and haue all
the profithes of the parsonages, and
will haue all, euen to þe tythe of a poe
re womā that hath but two hennes, ye
must haue þe paines that belong to such
parsons as you be: Heare what almighty
te God saith vnto you my lordes, which
woll be parsons and pastors, Ezechiel
xxxij. If I saie vnto the wycked, thou
shalt dye the death, and thou speke not
vnto him to kepe the wycked from hys
waye, the wycked his owne selfe shall
dye in hys wyckednes. But his bloud
shall I require of þe hand. Marke well
lord parson, for this is sayd to all them
that are parsons & take wages and ly-
uing of the people, as tythes and offrins
ges, for feeding them with Gods word
de, or els by what title canst thou chalē
ge the tythes: loke well vpon this mat-
ter, & bylde thy conscience vppō Gods
woord.

Of Lordes which are shepardes.

The. x. Chapter.

Whan

When the spiritualty was in
prosperite and had the upper
hand in the reame / they dyd
farre exceede the temporal lordes
in couetousnes / but after they had
a fall / and the lordes hauing there spoyle
les / the same poeke that was in the cle-
gies wine and cloths / hath so infected the
gentle me of the temporaltye / that they can
not be content with the sufficient lyes
lodes that their fathers left them / but
they will inhaunce not onely the rentes
of there landes yerely (which they neede
not to do) but also to gett riches / they
will become parsons / vicars / myllers
masons / and shepardes so that no man
that was wont to lye by his shepe can
now haue any pastore for the by the rea-
son that lordes flokeate by the cozne me-
dows / heathes and all together . These
gentlemen will say that we will kepe no or-
dye / whan we bzeake a ceremony of the
pope . But what ordye kepe they that ne-
uer toke ordye in their life / and inordinat-
ly take the liuing of the ministres of the
church / and thrust them selues into other
menes vo

nes vocatyd. And where as they shuld
be lordes and rulers/ they become par-
sons and shepardes/ and marchauntes
so that no man can haue any lyuing for
them/ it were necessary that this were a-
mended & that no lord had moo shepe
thā he able to serue his house & he doth
excede/ to forfett his whole flocke: half
to the kyng/ & halfe to the complayner.

Of fyrst frutes both of benefice and
lordes landes. The.xv. Chapter.

For as moch as we haue des-
nied the popes name/ it is cō-
ueniēt/ that we also denye al
his naughty condiciōs ther-
with/ that all þe whole pope/ with all po-
pistry may be vtterly denyed and banis-
shed. The pope ex plenitudine potestas-
tis/ made a lawe þe euery byshop shuld
lacke the fyrst yere/ all the frutes of his
bishoppeske / though the byshop were
so worthy his lyuing the first yere/ as
the worthiest of all the apostles. And
he ordeined/ that these first fruts shuld
neye

neither be geuen to blynd nor lame, but
to hym selfe / to mayntayne hys pynde.
This cōdicion of the pope is nowe con
firmed in England with an acte of the
parlament / wherby not onely bishops
must pay the first frutes of their bishops
oppyckes / but also every parson and vicar
of his benefice / and every lord the first
frutes of his landes. In which acte the
popes cōdicio is not put away / but it
is. ii. partes greater than ever it was.
For wher the bishops only did pay the
first frutes / than now the parsons pay
the vicars pay / the lordes pay / and in cō
clusion all men must so ofte / pay / pay /
that a mā if he toke not good hede wold
thynke / that the latin papa were transla
ted into English / here is so muche pay
ing on every side. But I iudge that the
hys grace was neuer the cause of this
paying / but they whom the vengeaunce of
God both hath and will punish. Wher
fore I thinke / if þe parlamēt which graū
ted the hys the first frutes / wold restore
them to the good shepardes againe / the
hys grace could be as wel cōrēt to scra

Put out this vncharitable pay pay / as he
was to put out of his realme that Romish
papa / specially seig it is cleane cōs
trary to the word of God / and plain rob
bery / if men durst so call it. Heare what
the scripture sayeth of the liuing of prea
chers. Thou shalt not mofell þ mouth
of the ore that treadeth oute the corne /
that is to saye / he that taketh paines to
expound the scripture / ought not to be
defrauded of his lyuig / for his labour.
And seig that God forbade that no daye
the ore shuld be mofeled fro his meate /
he that shuld iij. daies mofell a labozing
ore / shuld break Gods cōmādemēt ma
nifestly. And he that shuld mofel hi vj.
xij. daies and allowe hi no meate at all
shuld be wondered at of all men. And
every man wolde say / that he had done
the labozing ore wrong / and contrary to
nature also / & that finally he had broke
þ cōmaūdmēt / of God. And shal not he
thā do a Chyistē preacher wrong & break
Gods cōmaūdmēt / þ mofeleth hi for
the space of. xij. monethes / though he ne
uer so diligently treade out the corne of
God.

Gods woord: that the people may eat
& digest it: Pea surelye/though .x. An
generall counsels and as many parlas
mees had determined the contrary. Les
not men byld their consciences so moch
bypon y actes of the parlamēt/for whā
God shall say at the day of iudgement/
why haste thou taken my ministers pay
uinges from thē y first yere that they
fed my flock: Thinke ye/that God wil
allow this excuse I did it by the graūt
of the parlamēt/ whā as the act of par
lamēt is clean contrary to Gods woord:
May verely/ he will not allowe it/for ey
ther the minister is able and doth his
dutie (and so is woorthye his meate the
first yere) or els he is unable/ & so ney
ther woorthye to haue wages the first/
nor yet y second or thirde yere. It were
therfore wel done/ that it were enacted/
that he that preached not/ shuld haue no
wages/ according to the woord of God/
qui not laborat/ non manducet: he that
laboureth not/ let hi not eate/ and y the
first. ij. iij. & all other frutes of bñfices
after/ shulde be geuen to the preacher/ y
laboureth

laboureth in the lordes bynparde. And
as touching þe fyrst frutes of yong lordes
lands/ every man can se/ what harme
may come therof. The lord hath of
times whan he dieth. iij. scoze seruaunts
Now if his sonne want the fyrst frutes
of hys landes/ wherwith shall he fynde
his fathers old seruaunts? He must byde
them thys for them selues/ and so they
must take standings in shoters hyll/ in
newmarket heath/ and in stangate hole
And so this paying of theyr first frutes
is þe cause of gret theft/ robbrye & mur-
der. for comenly the great theues/ and
robbers/ are þe masteries and cast away
courtiers/ or popous bishops seruants
that haue no wages of their masters.

Of particuler tacheementes. &c.

The. xvij. Chapter.



Another thing very nedeful
to be lokyd vpon/ is this/ þat
whā any marchaunt or other
by loss of goods/ by fortune
of the sea/ euell seruantes/ euell detters
by fyre or other wyse/ come to an after
dead

beare and not able to paye his credite at
his due tyme, but by force of pouerte is
constrained to demaund longer time, thā
ye haue a parciall lawe in making of ta
chemētes, first come first serued, so one
or ii. shalbe all payed / & þ rest shall ha
ue nothig. And comēly euer þ rich shal
haue þ fordel therof by this rachimēt to
the great dammage and oppzessinge of
the poze. For lyghely the riche haue the
first knowledge of such thinges. Wher
fore in that case, it were a godly way to
make it in Englande as it is in diuers
se couētreis whā any such chaūce falleth
that than the moost in number of þ cre
ditours, and moost in somme, shal bynd
the rest to do and geue lyke time as doo
the moost of the creditours. And if it be
duly found, that the man be so farre as
afterdeale, that he be not able to pay his
whole Credite in Reasonable Tyme,
that than the lawe may bind them, that
euery man may haue pounce & pound
alike as farre as his Goodes wyll go,
leaving him somewhat as the law shall
think good. And this lawe shalbe both
nerygh

neighbourly and godly.

That the rulers of the earth ought to sit in the gates. The. xviij. Chapter.



Another thing mete for al rulers / even from the lowest to the highest / to consider and redress / is this. Alas how long shall men wayte and geue attendaunce vppon rulers befoze they can come to the speach of them: ad how many porters be there also to stoppe me from coming to their speche: whā he is past one / he shalbe put back at the secōd / or if he passe the secōd he shalbe turned at the thyrd / onlesse he be rich or haue great frēdes. Oh ye kinges ad rulers for the loue of God that ye shuld & ought to haue vnto him that both made vs of no ught and whan we were lost by our Sinnes / Redemed vs with the bloude of his sonne / study the Scriptures / and there shall ye see / that iudges and rulers / ye even the kinges / saze in iudgement in y open gates / as appeareth in the second of the kinges the. xix

chape

Chapter. Deute/the/xvi. the second of
Clozas the thp^{2d} Chap. And why late
they in the gates but that the peple/yea
euen the poozest myght come and open
vnto the king his owne cause? Than
were there not so many t^hch lawyers/
whych be the popson of the lawe. For
the reuerence of God/ye kinges and ru
lers/ e^ther syt in the open gates agaya
ne/oz els let your gates/yea eue al your
dozes/ euen to your p²ue chamber/ be
wyde ope/ for certeyn howzes/ and that
euery day in the yere/ eue on Easterday
and all other dayes/ yf nede require/ as
thou mayest perceyue. Exodi the xviij.
Judge the people at all seasons &c. And
consider what qualities a iudge oz a ru
ler shuld haue/ they must be me that fea
re God and that are true/ and hate couer
tuousnesse/ as is described in the same
xviij. Chapt: How many suche rulers
be in England? Yea they shuld also iud
ge the people ryghtuously. They shuld
not w²est the lawe/ be parcional noz yet
take reward: for giftes blynd the wise/
& peruert the wordes of the righteous.

It foloweth in the text. Where ye may see
þ it is nedefull (as I haue touched be-
foze) that iudges and all other pleaters
in courtes haue stipendes of the kyng
and ther vpon to lyue. For here ye see
that the scripture saith / giftes feruere
the woordes of the ryghuous / that is
to say for the giftes sake they wil not se
the right of the poore and so they turne
right into wrohg / wherby the poore be of-
fended. In germany / as namely (in
Argentine) the iudges and lordes sit
openly every day in the yeare in their cou-
nehouse / save only on the soday / and the
also if nede require. And ther they eate
continually their diners and suppers /
so long as they be in office / bycause they
may alwaies be present to heare the com-
plaint of the poore yea even the poore
man in the cite or contrey / may boldly
com into their hall or stoue / they being at
diner / and no mā so hardy as to take the
by the sleue to let them from the presen-
ce of the rulers. And there may he open
his mater him self without his charges-
able man of lawe. And he shall be hard

and shall not be answered / Tary Syr
knaue / tyll my lordes haue dined. O no
ble Germaines / God hath made you a
lyght vnto al rulers in the world / to re
le after the Gospell.

A godly admonicion / for the abolishes
ment of diuerse abuses that gods glory
onely may be sought.

The xix. Chapter.

HOW can that counsell seke
godly refozmaciō of thinges
misused whan the counsell it
self hath wicked priuileges?
Wherfore according to christes cōmā
dement. Mathewe the viij. Plucke out
the beame of your owne eyes fyrst and
than ye shal the plainyer see the moare
in your Neighboures eyes. See that
ye breake fyrst such vnnighbourly / vn
brotherly yea and vngodly priuileges
as ye your selues do enioy agāst righe
and conscience / and than shall ye the bet
ter se to seke the comen welth. Ye haue
a priuledge which is this / that if a lord
a knight or a burgesse of the parliament
house

house or any of theyr seruants owe by
to any of the kinges subiectes any sum
me of money (be he debter neuer so rich
& the credytour neuer so poore) he shall
by the priuiledge of the parliament not paye
one penny / so long as the parliament en
dureth, be it neuer so long. Or if any of
them or their seruants haue done to a
ny man any trespass or iniury he may
not also trouble the. What is this, but
a maintenaunce of wychednesse? And
how can wychednesse abolshe wychednes
se, but rather increase it. For the lordes
sake loke vppon these thynges and fo
lowe the counsell of. S. Juste let custo
me geue place to the Truth, so that the
truth may rule all thynges. Also there
is an other thyng worthy to be loked vpa
pon, wh is this. Many noble men & ge
telme retaine seruants, and neuer geue
the penny wages, & scarse a cote, for som
be fayne to pay for theyr owne cotes, &
spend al that they haue of their owne &
of other mennes also, hoping vppon so
reward, and whan he seith, he all is spēt
than he wold departe & dare not. And
gap.

say he must goo like his fellows / and
now his frendes sayle him / what reme-
dy: for soth shortly euen so wathe for a
bouget. An ocher sort there is / and they
be light ridig mē / already / and they wyll
liue like gentilmē. And for his bukler or
shylde / he wil seke to be retainig to some
noble man or gentylman that beareth
rule in þe court or cōtrei / though he pay
for his owne livery. And the noble mē
and Gentilmē which shuld be the Dunis-
shers of theste / be the chiefe maintriners
of robbry / by this meanes ofte they rob
and be not taken / but in case he be takē /
eyther he shal haue fauour for his mas-
ters sake / or els bragge it out with a car-
de of .x. yea euen face it out / that neither
the plaintiue nor the .xij. men dare cast
a theste. Or if all this wil not help / thā
procure they the kings pardon. Oh
noble rulers ye that be Chyftens in de-
de / take hede / that ye abuse not your
auctorite receyued of God / for if ye hāg
one that hath offended the lawe / and
pardon an othir / be ye not thā parciel?
And no doubte if ye pardon a theste or a
murthurer

murthurer / and they comit that offence
againē so be ye partakers of their wicked-
kednes. ffor why? if ye had done iustice
afoze / that offence had not beē comitted.
Well / make a pꝛouiso / that no noble nor
bnnoble man / shall retayne anye of the
kings subiectes without lawfull wages.
And set a penalty ther vpon. Whoeuer
In as moche as it is open vnto all the
worlde that we haue longe walked in a
falle religiō and haue had confidence in
vayne thynges (as in the tradicions of
mens Imaginations) seke to refozme
these things / & to set forth Chyistes rea-
ligiō / that we may honour one God on-
ly / as the scripture teacheth vs. And to
leauē worshipping and callig vpon any crea-
tures in heauen or in earth / ffor he is a
gelous God / and will haue no other in
his sight Exodi xx. Se therfoze that þe
people may be taught / that they haue
but one mediator / like as they haue but
one God and one redeemer. And a way
with your superfluous holy days: ffor i
one holyday is moze Idlenes / whoredō
and glotony bled thā in x. workig daies
Also

Wise away w al your Idols and Images
both great & smal. For if no whome
ought to be suffred in the cōgregatiō of
God (as it is writtē in Deuteron. the.
xxij.) thā ought not the great whomes
to be banished only, but the small also.
Wherfore, seynge the scripture calleth
Images whomes, Jeremy the. iij. and
that ye haue rightfully put downe the
great Images, with whō the people ha
ue cōmitted spiritual fornicatiō, al the
reste euen the least also are betterly to be
abolished if ye wil take awaye the occas
siō of spirytual fornicatiō or Idolatry
frō the peple. How cā ye for shame suf
fer your selues and the people to crepe to
a crosse which wyll rot, seig the scrip
ture forbiddeth, sayig, nō adorabis ea
neque coles, that is to saye, thou shalt
gyue thē neyther inward or outwarde
worshippig? Is not this an outwarde
worshippig of an Idol, to crepe to the
crosse and to kysse it? What is it else?
Furthermoze bannish whoredome and
other abominable vyces, not to be na
med, frō your priests and let them that
wyll

will haue their wines: as they had in the
primatiue church, as had. S. Peter as
appeareth, Mathew the. vii. and. S.
Paul, Philipp. the. iiii. For to fordid it
as our bishops do. I. Paul calleth it a
druels doctrine the first to Timo. the.
iii. chapter. Nowe therfore if ye will be-
leue the holy goost speaking in Paul, as
ye be bound to do: if ye will beleue i God,
thā shall ye playnly se that the bishops
which forbyd that and such other lykes
contrary to the scriptures, be druels.
Thirde nye, cōdemne that auriculare
cōfessō which is the pꝛeꝛy chamber of
treasō of the bishops. And let the peple
be taught to confesse them selues to the
lord with a repētā hart, Whō only for-
getteth sinne, & to cōfesse and recōcile the
selues to their neighbours whom they
haue offended: whiche haue the keye of
losing in that case. But as it is now
vſed (namely in aꝛꝛyng of dayne queſty-
ons) it doth not minish synne, but in-
crease it. Proroyde also, that prayer &
fasting may be ſet forth, accoꝝdyng to
the ſcripture. And that the sacraments
tys

It may be ministered in the mother tong
and that al the service in the church may
be taken out of the scripture the old tes
tament and the new (all inuented ser
uice set aparte) and let it be said and so
ge all in the mother tonge that all may
laude & prayse God together and so shal
we know how to prayse the lord. If
ye do this as ye be bound the vndoubt
edly shal the good woorkes appointed
in the scripture flourish among the peo
ple as namely to beleue in one god one
ly to helpe the saintes in this world to
decke and fede the Image of God these
and such other shal we than do of loue
and not seke nor think to be iustified by
the. But now to how Gods helpe to
bryng these godly actis and such other to
a good and godly purpose ye must first
down with all your vaine chaunties al
your proude colleges of canons and spe
cially your forked wolfes the byshops
leauethem no temporall possessions but
only a competent liuinge. An hun
dredth pound for a byshop his wife and
Chylderen is ynough. If he be an
honest

honest man and preach Chyſt ſincere-
ly, he can not lack beſyde, if he do not,
it is to moch. And let there be no more
degrees among them, but pꝛieſtes and
Biſhoppes as it was in the pꝛimate
church. Now for the goodes of ſe chā-
cers, colleges, and biſhops, for ſ lordes
take take no example at the diſtributiō
of the abbey goodes and landes, but la-
ke rather for your erudiciō, to the gode-
ly and politike order of the Germaines
in this cace. Which diuided not ſuch go-
des and landes among the pꝛinces, lordes
and rych mē, that had no neede there-
of, but they put it to the vſe of the comē-
welth, and vnto the pꝛouiſyon for the
poore accoꝝdyng to the doctrine of the
Scripture.

That one pꝛieſt ought to haue but one
benefice and one ferme, one ferme.

The. xx. Chapter



This thing is alſo to be looked
vppon, that euen as one mā
may haue but one wife, ſo let
one pꝛieſt haue but one bene-
fices

But for if he haue moze flockes than one
to kepe / he wyl neuer feade them both
well. And if that be not a liuing for a mā
his wife and his Chylderen / as some be
not / than ioyne hym to the next paryshe
wherby the poze may be at lesse charge
with the pze st. The popish pze stes will
make a mocke at thys / whiche hipocri-
tes I led to the x. Chapter of Mathew
wher Chzist saith to his Apostles and
ministers of his cōgregation / that they
shall not possesse gold siluer nōz brasse &
c. how moche lesse then shuld they enioy
their Inordinate possessions? And euē
as a pzi st shuld haue but one benefice so
make that one mā of what degré so euer
he be shall hold and kepe in his owne hā
des or occupieng no moze than one fir-
me / maner or lordship. being a cōpetent
living / as of xx. pound yerly rent. so that
it may be lawfull for one mā to kepe it.
if they both to gether be not aboue. xx.
pound / but no man to kepe. iij. be they
neuer so small rent. This were a bro-
therly and Godly act. ffo. by your opzes
fers & extorcioners how be the towns

f

and

That kyngs and lordes of prysons / shuld
spend their psonages at their charge suf-
ficient fode / &c. The. xij. Chapter.

Her also a ppytull abus for
pysoners. O Lord God
their lodgyng is to bad for
hogges / and as for their meat
it is euyn enough for dogges / and yett the
Lord knoweth : they haue not inough
therof. Consider all ye that be kynges
and lordes of ppysones / that in as much
as ye shut vp anye man fro his meate /
ye be bound to gyue him sufficient fode
for a man and not for a dogge. Consyder /
that he is thy brother and the Image of
Christe / if he beleue and repent for his
wicked dede / what soeuer he hath done.
And if he offende the law / let him haue
the lawe (as afore is sayed) accordinge
to the offence. If it be death / than let
hym dye / and for the tyme that he is in
thy pryson / vse hym lyke a Christyan /
for to put a man to deach vncondem-
ned is to comyt murder / And to put
a man in pryson and to prouide no meate
for him so that he sterue for hunger be-
fore

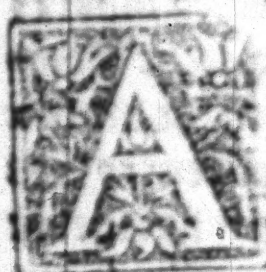
For he be condemned, is no lesse than to
put him to death. Wherfore it must nee-
des follow that they which put men in
pyson and suffer them to dye for hun-
ger are no lesse than murderers. Fur-
thermore, perchaunce thy cruelneſſe in
miniſtring vnto him ſuch euell lodging
and woſſe fare, may cauſe him to fall in-
to deſpayre, and ſo thou for not miniſte-
ring vnto hym that whiche thou arte
bound mayſt be partaker of hys deſpe-
ratiō. Many times alſo true men come
into pyſons well, whether he be true or
faſſe, yet let hym be vſed lyke a man, &
not lyke a beaſte. In ſome Pyſons,
though it be but for the pleaſure of a ru-
lar, he ſhall beare hys owne charges,
whiche be ſo vntreaſonable, that it is nee-
deſull to be reſormed, for ſuche as be poore
repyſoners, and for the helth of theyr
bodye deſyre to be in communes, and to
haue a bed he ſhall paye. iiii. times more
for it here, than in þe deſerue Inne in all
England, beſide the charges whan they
be quit, and yet neither his fare nor his
lodging ſhall be very gay. It were more
conueſ

and villages decayed? Where as were
viii. x. xii. yea. xvi. households & more is
now but a shep house and. ii. or iii. shep-
pards. And one man shal haue. ii. or iii
such things or more in his handes / & a
pooze man can scarcely haue an hole to
put in his head / for these great extorcion-
ners. So / if ye seke this godly redresser /
wher as ye haue a fewe in a contrey / w
be inordinate ryche extorcioners / and a
great multitude of poze peple / thā shall
ye haue but a fewe pooze / & a great nou-
ber of a meane & resonable substance / &
fewe pooze & lesse extorcioners / whych
wolde be no small sale to the Comune
welth. Here shal al Inclosers / grossers
vp of fermes / extorcioners and oppres-
sers of the comen welth be offended at
me and call me heretik and traitour / but
all such I send vnto the fift chapter of
the prophet Eiaze / where he sayth / wo
be vnto you whych ioyne one house to
an other / and bying one land so nye vnto
to an other / tyl ye can get no more grou-
de / will ye dwell vppon the earth alone
& cete? Ye extorcioners / learne to feare
God /

God: and marke what: and how belies
mently the holyghoost speaketh here in
the Prophet: wyll ye dwell vppon the
each alone: here is a fearfull sentence
for you.

Of the inhaunsing of the custome
which is against the comen welth.

The. xx. Chapter.



Another greuous burde
sprong vp of fewe yeares
past: is the inhaunsing of
the custome of wares in-
warde: w^{ch} was graunted
for certein yeares to helpe the king to
warde his warres: and yet but vppon
a cōdicion that the king shuld be a shield
and defence of the marchaūtes goodes
against all pyzates and robbers vppon
the sea: and to make thē good such goo-
des as shuld be taken. And now it is
not holden for certeyn yeares: but as it
were for euer. And from a sublydie: to
a custome: and yet the marchaūtes not
defended according to the comnāt ney-
ther: wherby many ā honest marchaūte
hath bene vndone. Thys burde is not

f u p^{re}

preiudicial to the Marchautes onely
but it is to the greates Dammage of the
whole reame also. For why? all wares
be raised therby. v. in euery hundred &
som ne moch more. so that the comens
bys al things so moch the dorer. I thik
if the kings grace knewe what a burde
it is to the commes/ and wyth what es
uel wyl his marchautes pay it/ he wold/
I doubt not be cōtent with the old sub
sydy. h is to save/ a certein of euery far
dell/ chest/ maunde/ bale oz what soever
it be/ as was in old time/ and as it is in
flaunders/ and ouer all the Emperours
landes at thys day. Wh that men whych
be about a kyng/ wold be as ready to ge
ue counsell to do rightousnesse/ and to
seke discharge of their princes conscy
ence & the wealthe of hys soule/ as they
be to enuengle him/ to poke his comens/
seking the onely proffit of the body/ as
though there were no world after
this oz as though the king of all
things sawe no further thā
a mortall
prince.

agods

A Godly aduise ment/ howe to bestowe
the goodes and landes of the bisshops.
The. xxij. Chapter.

Although there be many godly minded/ I trust/ in the parliamenthouse/ which can devise wayes ynogh/ to employe the goodes and landes of Bysshoppes deanes/ canons/ & chauntries/ to Gods glory/ to the commē welch/ & to þ help of the pooze (as there are wayes ful many/ who so listeth to studie them) yet I thinke my self bound/ partly to wyte myne aduise/ in some thinges which be moost nedeful. firsst/ part of them may be distributed to the poze maydens marpages and pooze householders as to þ Blynd/ Sicke and lame/ onlŷe it be the one halfe of the place to come to the kinges Grace/ for thys Purpose that it be turned into þ coyne of the realme. And of their temporals/ let. liiii. oz. x. pound & not aboue of euery hundze/ be graunted to the king/ that he therof may haue homage/ as chiefe lord & king as reason
ff vs is.

is. And to ease the comers of subydies
whan nede shall be / that the poore and
middel sort of the People may be eased
therby / the residue to be employed vppon
poore Cities & townes / and to the pro-
uision of the poore / as part of it to be let
to poore occupiers / to euery cite accord-
ing to the noumber of y occupiers in
y same. And let euery occupier have ac-
cording to hys nede / & euery one to be
bound hitherly for an other / ioyntly
to the Kyng. That is to say / the whole
town / as many as haue any part of the
money / & the first yere to pay no inter-
est / but euery yere after / iii. poud of
euery hundredth pound / that the somme
maye increase and not decay. And make
a prouiso / that no cloth be made / but
in cyties and great townes / & the town
seale to be vpo every cloth / & which town
shall make good all such fautes as shall
be found in theyr clothys. And agayne
also / that the clothiers shall kepe no fer-
mes in the contrey / except it be one for
hys owne prouision / and thus shal ye
haue true cloth made and euery reyal-
bour

bour lyue by other. The lordes and gentelmen by their landes / the marchaunt only by his marchaundise / the clothier by makinge of his cloth / the fermer by tilling his land / and byding &c.

Item part of these forsayde goodes may be employed to thys vse / that in euery hundreth good towne / or citie / certain houses be maintained / to lodge and kepe poore men in / such as be not able to labour: sick / soze / blind and lame / and euery one of them to haue wherewith to lyue / & to haue poore whole women to minister vnto them. And for Chrystes sake / ye rulers loke vpon your hospitals whether the poore haue their right there or no / I heare that the masters of your hospitals be so fat that the poore be kept leane and bare ynough / the cry of þe people is heard vnto the Lorde / though ye wyl not heare. Nowe to our tozmet Purpose agayne / let Physicyans and Chyrurgians be founde in euery suche town or cyte / where suche houses be / to loke vppon the Poore in that Towne / and in all other Joyninge vnto it / and

If any they

they to liue vppon theyr stipend only
without taking any peny of their poore
vppon payne of lousing both his eares
and his stipend also. Item in diuers head
Cities and good townes / let scooles be
maintained / and lectures to be had in the
of þ .iij. tonges / Hebrewe / Greke / and
Latine / and the readers to haue an hos
nest stipend. Item in euery such cytie and
town to haue a certein nōbre of poore
mēnes Childeren / founde of free coste
yfl they be of good age and wel learned
Item the encrease of the money that is
to say .iij. pound of euery hundreth to be
bestowed vpo poore couples at their ma
riage / to begine the world withal. The
se wayes and such lyke / may those goods
des and landes be bestowed of an other
sort / thā to find such a sort of bellygoods
and pole stoute and strōg lorels as ye ha
ue done / yea also of broken husardes
and thus haue the Germaines (where
as the gospel is receiued) bestowed the
goods and landes of suche Abbeyes as
they haue suppressed. And I thinke no
godly hart can be against this diuise.

Now

Nowtherfoze I exhorte the higher po-
wers in þ name of the euerlyuig God:
that if they will not loke vppon the spi-
rituall excozcioners (I say bishoppes
canons and chaũterers) for the Zeale
which they ought to beare to the cõgre-
gation of God / neyther for the loue of
God that they ought to haue to the co-
men welthe and to the pooze: yet let the
remembze it for their owne welthes sa-
ke. And let the kigs grace cõsyder / how
tyrãnouly by the vertue of the wicked
mammon they vñed part of his proge-
nitours / kinges of England / as Willm
Rufus / Hẽry the second / and king Jo-
han / rede the stozies and ye shal se part
of theyr knauerye / yet is the best made
to cloke their wickednes. It were hard
to say whether they were the aucthozs
of the commocion in the north or no. I
think it is as well possible for the occa-
ne Sea to be withoute watter / as it is
for them to cease musinge of mischete.

Alamẽtacion for þ the body and
tayle of þ pope is not banished
with his name. The. xxiii. chap.

Wh

O mercifull father of heauē
I cā neuer lamēt inough / to
heart the Gospell thus blas-
phemed / to be named a thīg
causīg sediciō / whā it is the only cause
of conoord ād peace in conscience vnto
the faithful. Yet these bishops / deanes
and canons of colleges / with other the
popes shauelinges / aecordinge to theyr
old wont / shame not to blaspheme this
holy word by al the suttel meanes that
can be deuised. Now bely were they to
stepe the puttīg forth of the greate bible
and to haue had the bible of Thomas
mathew called in : but the lord strenght
ned the hart of the pynce / to set it forth
agaist their wylles: yet how shamfully
haue they ād their mēbzes in many pla-
ces of Englād driuen men frō reading
the bible? Pea ⁊ Boner bishop of lōdd
shamed not in the yere a thousand fy-
ue hundredzeth and fortye / to pylon one
poster / and other / for reading in the by-
ble / which if it be not heresy to G^odd /
thā what is heresy? And if it be not trea-
sō to the kyng to deface his iniuncciōs /
than

than what is treason? and againe / if it
be no: theft to the comō welch / to steale
from the chur spiritual lode / thā what
is robbery & theft? And euen in the begin
ning of the last parliament / in the yere
a thousand fift hundred and .xli. he w
did t. j. blasphemy / rage ad bely the ho
ly gost / sayig / it is not rightly trālated /
and that it is full of heresies and y the p
wold correct it and set out one ryghtly /
soner can they find fautes thā an. ed. it.
Who perceiueeth not y our wycked intē
tes / that in the meane tyme ye loke for
the death of the king / who God p. s. e. =
ue to hys pleasure? O ye blind pharisees
and the Scripture is ful of sentences
which each men to knowe you / and to
beware of you. I can not blame you /
though ye fyght agaynst GOD and
his Woꝝd / to shut it vp from the Peo
ple / for why? Who neuer Readeth or
Heareth the contents of that Booke /
and beleueth the holy gost / shall playn
ly see / that ye be the verry enemies of
God / ad so shall cast you out of their co
science wher ye haue long sitten in the
place

place of God/wher by also ye shuld lose
your great riches and au'torité/ which
maketh you to roare lyke l'p's/ to teare
lyke beares/ & to bite lyke cruel wolues
& to stinge lyke adders. No doubt one
bischop/ one deane/ one college or house
of canons/ hath euer done moze mischeff
agaynst Gods worde/ and sought moze
þ hinderaunce of the same/ thā .x. houses
of monkes. friers chanons/ or nonnes
euer did. The kings grace began wel to
wede the garden of Englande/ but yet
hath he left standing (the moze p'p) the
moost foulest & stinking wedes/ which
had most nede to be first plucked vp by
the rootes/ that is to say/ the pryckinge
thistels and stinking nettels/ which stil
standing/ what helpeth the depoling of
the p'p m'bers of the Pope/ & to leaue
his whole body behid/ which be the p'p
pous bishops/ canons of colleges/ dra
nes & such other. Surely it helpeth as
moche as to save/ I wyl go kyll all the
foxes in .i. Johans woode/ because I
wold haue no moze foxes bred in al En
glad. We say we haue cast the pope out
of

of England: how so I aske ye, seeing he
can neuer in England, howe can he be
cast out therfore: some will say yea, his
tributes and other pollages be take fro
hi. Well, thanks be to God, we be som
what eased of our tempozall & bodelye
burthe. But there be greater things in
this matter, thā that, which well podes
red, we may say, & lye not, that the po
pe remayneth wholly still in England,
saue only that his name is bannished.
foz why? his body (which be the Bys
shops & other shauelings) doth not one
ly remayne but also his tayle, which be
his fylthy tradicions, wicked lawes ad
beggerly ceremonies (as. s. paul called
them) yea & y whole body of his pesty
ferous canon lawe, according to the iu
dgement is geuen thozow the Reas
nyng, & men condemned to death after
the prescript of it, so that we be still in
Egypt, and remayne in captiuitie, most
greuously lade by obseruing & walkig
in his most filthy dross afozsaid, which
is a misty and endles maze. And so long
as ye walke in those wicked Lawes of
Antychyst

antichrist the pope / and maintayne his
knights the bishops in such iordinate
Riches and vnlawfull Auctorite / so long
say I ye shall neuer banysh that mona
strous beast the pope / out of England.
Yea and it shalbe a meane in proceſſe of
tyme to bring vs vnto a tēporal bonda
ge also againe / and to haue him reigne as
he hath done / lyke a God. And that knowe
we our forked cappes right wel / which
thing maketh them so boldly and shames
lesly to fight in their Gods quarrell / as
gaist christ and his word. The bishops
of England neuer toke so great pained
to defende the pope and his kingdome /
as they haue done since the kings grace
toke rightfully fro him his accustomed
pollages / which vsurpedly he had oute
of this reame. To proue this to be tru
what bloude haue they shed / as that
tyme of the beloued seruaunt / the ea
uerliuing God / for preaching / teaching
writting and walking in the truth / as
Teukisbery / Bainam / Fryth / Bilney /
Barnis / Garet / Jerom with diuerse o
ther in kent / salisbury / and diuerse ocher
places

O god to me take good

O god to me take good

O god to me take good

O god to me take good

places. And William Tindal the apoc-
rle of Inglād (although he were burne
in Brabant) yet he felt þ̄ bisshops bles-
sig of Inglād, whiche procured hym þ̄
death which he looked for at theyr hands.
Nevertheless, I dout not but that
all these be of the nombre of them, that
S. Ihon speaketh of in the apocalyps
which lye vnder the altar, tyll the nom-
ber of their bzyethern be fulfilled which
shalbe slayne for the gospels sake. I res-
herse not their names for any praye to
be geuen to them: but that the congrega-
cion of Chzist may laud and prayse the
euerliuing God for geuing them grace
to stand so faithful in þ̄ lord to the end,
leauing vs the victoꝝy, whiche is part of
your spiritual cōfoꝝt. For God prom-
iseth the preachers and ministers of his
woꝝd, no other reward in this life.
And thozow the preching of these poꝝe
wretches (but outcastes in the sight of
the woꝝlde) he hath wrought this, that
where as the king was befoꝝe but a sha-
dowe, or at the moost but halfe a king,
now he doth wholye Raigne thozow
their

their preaching, wittling and suffering.
But now to the tyranny of the bishops
ones again, which besydes the murthe
ring of these saintes / how haue they be
witched the parlamenthouse in making
such viperous actes as the beast of Ro
me neuer made him selfe: for the Pope
neuer made the mariage of priestes / to
death and such other. Thus by your sub
tilties and most craftye wyles / ye make
the people to abhorre the name of the
Pope of Rome for a face / and cōpell
them to walke in all his wicked lawes.
And the worde of God whiche we saye
we haue receiued / is not nor can not be
suffred to be preached and taught pure
ly and sincerely wpythout mixig it with
your inuented tradicions and seruyce.
For who soeuer doth (standing faithful
ly to it) he shall die for it. Thus you
may see that the thinge whiche we saye
that we haue cast of / we receiue / cherish /
mainteine and walke therein / and again
that thing which we say we haue recei
ued by the craft and tyranny of the bis
hops / is abhorred / despised taken for
a lye

called new leatning/and mē be dyluē frō
it for feare of losse of goodes/ of punish
mēt of body and dāger of death/ so weak
and feayle is our flesh. What a lamēta
ble thing is this/ that men shuld be dys
uen frō the gospel of Chyist the gladd
tidings that byngeth peace i cōcience
to the faichfull/ that is/ for geuēnes of
sinnes in Chyistes bloud? By thele frus
tes all mē may know/ that they be moze
natural to their wicked father the pope
thā any child can be to his naturall fa
ther. And that shal the reame fele at the
chāge of a pꝛince or at such time as they
loke for/ vnlesse God of his very mercy
bꝛeak the wicked cōcils of thē. What
is the cause that the bishops be so dylis
gent to sit so often vpon the vi. wicked
articles/ but only that they be a stablis
shing of the popes auctozite/ be thou su
re? Nowe therfoze/ & same **G D** wh
ich gaue grace to Achab to harken vnto
the voyce of Elyah the. iij. of the kings
the. xviii. to the confoundinge of the fals
se prophetes/ giue our noble kꝛyng &
same grace/ if it be hys Godly wyll and
G pleasure/

pleasure to harkē to the godly learmed
to cōfound and destroy all þ̄ talle p̄o-
phetes in England: and than I am su-
re: there shall not be remaining one pō-
pous bilshop in the realme. Therfore
to open the conclusyon of this lytle las-
mētacion: if ye will bannish for ever þ̄
antich̄rist the pope out of this reame/
ye must fell downe to þ̄ grounde those
rotten postes þ̄ bishops: which be clou-
des without moisture: and verely abo-
lysh all & every his vngodly lawes: des-
crees: Tradycyons and Ceremonyes
without significations: for they waite
but for a time: to robbe som noble man
of hys wyt as they wold haue done w̄
the Markys of Exetoz. This is as su-
re: as Wyndchester receaued a letter frō
the pope at hys being at Regenspurg.
Wel: these tilthy dregges ones expelled
than make no laws: but such as shalbe
agreable to gods word: & so shall ye dzi-
ue out antich̄rist & his membes: or els
neuer: & thus we shal not only avoyde
our temporall boundage: but also our
spirituall captiuité: w̄ thyng is moost
to be

to be desyzed. And surely seeing there is
no powe vppon earth about the tempo-
ral, to redresse ciuile matters, come wel
thes, and to chaunge wycked labors, and
euell customes, & in almoche as the hye
gher Powers be fully certytied by the
scripture that as the pope is enemy to
the Gospell, so be hys chylde the bis-
shops (which thing is open and manis-
fest to as many as wyl not wilfully be
blind) therfore, I say, I ca not se, how
they ca suffer them thus to reygne, ple-
curing the letters toze of the Gospell
but that they be partakers of their inis-
quite, and spynkled with them in the
bloude of the righteous.

A comparyson, betwene þe doctrine of
the scripture, & of the bishops of Eng-
land.

The. xxiii. Chapter.

Now wil I speke no further
against the particuler pope
for almoche as every bishop
is now a Pope. And that ye
maye the plainlier see, that the proude
Brelates (the Byschoppes I meane)
be very antichristes, as is their father

of Rome, I will recite certen doctrines
of the Scripture manifestly taught by
the holygost, the Prophets, Apostles
and by Christ Iesus him selfe. And cō-
pare them with the doctrines of the bis-
hops, ad thou shalt manifestly see, that
thi doctrine is as directly against the
holygost, as is light against darkenes.
First the scripture teacheth one god on-
ly & hozour the Bible, and the Apostles
refused to be worshipped, as the. xiii.
of the actes of the Apostles doth manys
festly declare where Paull and barna-
bas rente theyr Clothes, crienge vnto
the People, why do ye this? we be mozt
tall men lyke vnto you, turne from the-
se vanities vnto the liuing God. &c. Li-
kewise the Angell refused to be wor-
shipped of man. Apocal. the. xxi. with
diuerse o:her testimonies as the. xx. of
Exodi, the Psalmes. lvi. and. lxxvi.
And agayn, Images are forbiddē tho-
zo to the scripture and hared of GOD
which cōmaunderh vs, that we shulde
not ones bowe vnto them, Exodi. the
itiij. and. xx. Leviticus, xxvi. And Sa-
lomon

lomon cursed both the Image and the
maker thereof, sayinge the sekynge of the
to be the beginnig of whoz dome in the
xliij. Chapter of the booke of wyls dome.
Further moze reade the. xliiij. chap. of
Eclap. and I doubt not but if thou bele
uest in God, thou wilt not worzship noz
knele afoze any Image, for all the gooz
des in the wo:ld. But now contrary to
thys doctrine our forked Chanani'es
the popous bisshops, teach vs to worz
ship many Gods. If anye mā aske me
how I p:oue that, I answere, what a
multitude of holydais haue they made
vnto sainctes as to the Vyrgin Mary
Paul, Peter, James, Johan, Corpus
Christi, &c. for what purpose do they
hold those holydays but only to honoz
them as Goddes? Doo they not make
men to fast their euens as though they
were goddes? Do they not teach vs to
pray and to crye to the for helpe? Come
to the laboz of a womā that is a phari
sey, and thou shalt heare her cry and call
for helpe moze on the Vgin mary, than
she will vpo the euerliuinge God, who
G iij 18

is the only creatour and sauiour of the
virgin and that moost blasphemously
sayinge our lady haue mercy vpon me.
And lyke wile vpon other gods creatur-
es. Now in these dayes they wil say ha-
ply we teach not to worship the as god-
des but as mediators. I tell the that
is also a false and a deuylishe doctryne.
For scripture saith there is but one
mediator & intercessour betwene god
& man Jesus Christ the .i. to Tim. the
ii. Heb. the iiij. the .ij. of Iho. the .ij. the
Eph. the .ij. S. Paul did wel to name
Christ that we maye knowe who it is
though the Bishops wil not for theyr
offerings sake and therfore they wold
haue many mediators. It is euident also
so that they teach me to worship Ima-
ges for every Church is full and speci-
ally .s. mary ouerpe in southwarke for
gilded Images. And although by the
vertue of the kings iniunctions diuer-
se Idoles be taken away yet Bonar
bysshop of london by the counsell of co-
le his trayterous Popishe Chancellor
one of Pooles right scholars although
ho

he cam from him vnd a ptece to be his
depute/as his frutes declare if they in-
differently were looked vpon by hys de-
uelysh couſel/ I ſay his maſter ſhamed
not contrary to the ſame iniunctions/to
ſet vp other in their places/as in the bo-
dy of Baules church/ where as ſtoode a
Idoll of the virgin mary/ of his ſeruēt
charité toward the maientaūce of Ido-
latry/ that it ſhuld not utterly decay and
of his cold loue and fauour toward the
kinges iniunctions/ ſet vp in the ſame
place an other Idoll of. S. Iohn bap-
tiſte. And wincheſter at his beig at Ra-
tyſpona/ cauſed an Image to be gilded
and paid for the gilding of an Idoll na-
med the ſchone mary/ that me of al na-
tiōs being there/ might ſe what fauour
he bare toward his princes iniunctions
Do they not by theſe actes condemne
the kings depoſing of Idols as moche
as i chem lyeth. Oh priue traitours/ &
open Idolaters. We wyll ſay they be do-
kes for the vnlearned & therfore neces-
ſary. But how can that be neceſſary/ w-
the holy goſt ſo diligently forbiddeth?
Anſwere me cole with þ popiſh canon

lawe. Agayne, God in the old lawe ap-
pointed the seventh day to be kept holy, cal-
led the Saboth daye, for the whiche we
holde the Sondag, which our forefa-
thers ordeyned in the stead of the sater
daye, that the people shulde come to the
Tēple, to heare Gods woꝛde preached
in theyꝝ Mother tounge, wherby they
were edifyed to walke in amendmēt of
lyfe, and to brynge fourth the frutes of
our fapth that is, good woꝛkes appoi-
ted in the scripture, onelye to Gods ho-
nour and the pꝛoffit of our neighbour,
but yet not to kepe it so Idelly, that af-
ter we haue hearde Goddes woꝛd, but
that we might doo anye nedefull busi-
nes vppon the Sondag, as well as o-
ther dayes. And as for our holy dayes
of our owne inuentyrng, in whiche we
woꝛship the creatures of God, the lord
hateth them, as appereth plainly in the
first of Esay. Yea God abhorreth them
saith the pꝛoph. Amos. v. And Paul re-
buketh them that kepe such holy dayes
Gal. iiii. saying, ye obserue dayes & cet.
I am a frayde least I haue bestowed la-
bour

hour vppō you in vaine. But our Idle
Bpshops contrarie to the scripture be
foze recited, haue bzought vs in bonda
ge, that in maner, the fourth day in the
yere they haue made holyday, and not
to God onely, as all men knowe, but to
his creatures, & how do the people hal
low the? In cōming to church to a sort
of dōme ceremonies, & to heare moche
inuented seruice, in a straunge tonge w
they vnderstand not, noz yet. x. among
an hundzeth of thē selues. And thus the
people depart f church as empty of all
spirituall knowledge, as they came the
ther, and the rest of the day, they spend
in all wanton & vnlaufull games, as
dice, cardes, daleig with womē, dāsing
& such lyke. But if any man do any bo
dily woꝝk, though very nede foꝝ main
tenaunce of his lyuing compell hi the
re vnto, he shalbe punished & called her
etike to. And not wstanding this, they
are content wyth (thankes be to God)
that if such an Heretyke woꝝke euery
sunday on the yere, though it be on ea
sterday, foꝝ the kinges grace, oꝝ by hys
coma

comission it is no offence/ but lawfull
as though it were lawfull for the kyng
to breake Gods commaundement. But for
all that/ if they feared not more the king
than they do God/ they wolde punish
them also. Oh moost subtil and wise
theues/ what king or Emperour/ yea
what Bishop or Apostle/ can dispense
with Gods word/ which he eyther byd
deth or forbiddeth? Where as Chyest
sayth/ I shal not put awaye thy wyfe/
but only for adultery/ eke all I whoole
woorde (I ye Antechyestes) dispense
with me to put awaye my wyfe/ but for
that cause onely? If ye beleued ryghtly
in God and lyued in his feare/ ye shuld
dispense therewith for none other cause.
More ouer the scripture teacheth vs/
marriage to be institute of God. Gen. ii.
And honoured of Chyest wyth his p-
sence and fyrst myracle/ turning water
into wyne/ John. ii. and as paul sayth
Let every man haue his wyfe/ to avoyd
de fornicatio. i. Cor. vii. marke/ he saith
every man/ here is no man except. for
it is honozable saith Paul to I Heb. 2
the

the bed therof vndefiled. And in the
primatye church it apeareth, that the
Apostels had wiues, as Peter & Paul
as befoze reherfed, and Paull calleth it
a deuelysh doctrine to forbide marriage
to them that haue not the gifte of chas-
tite. And yet notwithstanding our leche-
rous bilshops, or rather sodomites, as
chaste as a saut bytch, take it for a vyle
& an vnholp thyng, for they forbode the
serues, & all that beare the marke of the
beast antychrist, to mary, & haue procu-
red deach to them, & seke rather to ma-
rye than to burne, but to kepe whoores
theyr owne lawe permittech. Seuen
gardener, which was the chefe causer of
that wicked act, is it not manifest and
openlye knowne, that he kepeth other
menne's wyues, which I could name,
& will do here after, yf he leue not his
shamles whoord. If all the bilshops of
England were haged, which kepe har-
lots & whoores, we shulde haue fewer
popous bilshops than we haue. Telle
you bilshops, w had your maried wy-
ues at the making of the wicked act, & put
them

them away for feare/loke wel vpon it/
for ye had ben better to haue suffered de-
ath/ than so cowardly to deny the law of
the lord. All herfore I aduise you in the
name of the lord bitterly to repēt with
Peter/ taking better hold/ and receiuing
your wiues again/ yea though ye shulde
goue ouer & forsake al your pompous
auctorité and bayne riches. And stand
fast to Gods worde euen in the face of
prices/ as did the apostels/ the Christe
bischop. S. I mbrace/ with al the faith-
ful for fro the beginning. Remember
what Christ saith/ he that denieth me
before me/ hi shall I deny again before
my heauenly father. And agayne/ he þ
holdeth the plough/ and loketh back is
not meete for me/ & such other. For if ye
stop your mouthes/ your talent shal be
take from you/ and geuen to hym that
hath. r.

Agayne/ the scripture teacheth vs to
confesse our sinnes onely vnto GOD
with a repentaunt harte/ and to loke for
absolucio of them thorow Christ/ Da-
uid the. ix. Dauid confessed him to þ
lord

lord Psalm. xxxij. and iiij. Manasses
made a ryght confessyō/as appeareth in
his prayer. If we so cōfesse our selues/
we shall gladly forgiue euen our enemies/
and in thus confessing our synnes
to the lord with a cōrtē hart/repēting
& turning frō our synnes/all þe we haue
done befoze/shall no moze be thoght
uppō/but separated frō vs/so far as is
the East frō the West/as saith the pro-
phet. And whan we offend our neygh-
bours and bzyethern we maye not only
cōfesse vs vnto the lord but also vnto
thē whō we haue offended/& be recōci-
led one to an other/as Chryst teacheth
vs in þe .v. chapter of Mathew/& Jas-
mes also in þe .v. chapter of his Epistle.
This confession taught vs the Holy
gost long befoze antichryst had found
out þe fylthy auricular cōfession to hye
gretly shauelings whiche was not from the
beginning/neither shall be to the ende.
They teach men to poure their synnes
into the eares of their generatyō/that
they may sit in the cōsciēce of mē wher-
as God alone shulde sit. And agayne/
they

they heare gladly the confession of harts
loes/that they may know where to spe
de. And þ synnes being put into they
eares by mouth/ no regarding þ repen
taunce of þ hart/ yet they take vpo the
to forgiue such synnes/ where as it is þ
office of God only to forgiue sine. And
they do both robbe God of hys offyce/
and also deceyue the poze blynd peple/
wh thinkem selues to be healed/ whā
they remaine lepers still. For their ma
lyce remaineth styll/ euen against they
frendes many tymes/ & that for small
matters/ notwithstanding theyr confes
sion. As for the key of binding & lousing
þ greatest part of them know no moze
what it meaneth thā a busard. O ye
blasphemers/ what ground haue ye to
stablysh pout auricular cōfession? Wap
ly ye wylle adge that place/ where as
Chryst sent the lepers vnto þ priest/ lu
ke the. xviij. which maketh as moch for
that purpose/ as to lay an onyon to my
lytell finger for þ rothache. For Chryst
sent them to the prystes/ onely to offer
an Oblation after the Lawe/ and that
the

the Priests myght see that they were
whole / and so after certein dayes to be
kept in for a triall / which expired / & that
they being found whole / the priests might
admitte them to come into the company
of the whole people agayne. Reade the
xiii. & xiiii. of Leui. & thou shalt perceiue
the same. Christ healed the people of di-
uerse other diseases / as of the palsy / blo-
dy flux / possessed with Devils / and soche
other yet he neuer set none to the priests
but the Lepers onely / which he dyd be-
cause it was so appointed of GOD in
Moses lawe.

Item Christ teacheth vs howe we
shuld pray not with moch Babling / as
the heathen doo / thinking to be heard
for their moche Babling sake. Ma-
thew the. vi. (yet ought the prayer of a
christyā to be continual as he sheweth
by an Example of the lending of. iiii.
loaves / as luke declareth very plainly
in the eleuenth Chap. and agayne by
the parable of the iudge Luke the. xviij.
Chapter) but we must pray in Pryue
by our Mynde vnto our Lord God
and

And we must regard / that our mouthes /
spirit & hart be eleuated together mid-
fully in faith / for God is a spirit / & will
be worshipped in spirit & truth. Jho
the. iiii. This teacheth vs the scrip-
re but our forked hypocrites teach vs
to nouber our prayers / to say so many
ladies Psalters / with long mattes &
ruensongs / and that all in latin / which
the lay people vnderstand not. How can
we praye or worship god a right / whā
our hartes know not if our mouthes
lauded God for his bñfites already re-
ceiued / or els / that we demaund any pe-
ticyō. Against such kind of praying. s.
Paul fygherth with the sword of the
spirit in the. xiii. to the corint. And als
so the prophēt Esay in the. xxix. chapt
sayig: In vaine doth this peple appro-
che vnto me with their Lyppes / they
hart being farre away fro me &c. But
our shauelings teach / pra & cōmaund /
their shauelinges that they be bound to
ouertronne their seruice from the begi-
ning to the ende / and thā good inough
wher soeuer the hart be / but if ther lab-
but

but one betse onelye vnlayde/ they haue
an excedyng grudge of conscience/
and meane that al their labour is lost:
for the which cause I my self i my dayes
haue sayd many times. ij. hundred
& fifty Aues to one ladies Psalter be-
cause I wold be sure to say inogh. For
soch it may well be called liplabour.

Item the scripture teacheth vs what
true fast is/ & howe to fast in the. liiii.
of Esay/ that is to say: let the out of bo-
dage which be in daunger/ to breake the
oth of wicked bargains/ to let the oppres-
sed goo fre/ to deale thy bread to the hun-
gry/ to bring the poore fatherles to thy
house/ to couer the naked &c. For soch
fast/ Christ offereth vs the kigdome of
his father/ Mathe w. xxi. Which teas-
cheth vs also / that whan we faste / we
shuld not fast to be sene of me/ but vnto
the father/ Mathe. v. But our belly
Gode teach yea commaund vs/ a contrary
fast/ appoictig vs dayes to absteyne fro
flesh. To the which fast/ not onely the
strong lusty and helthy parson is bound/ but
also the sick/ poore and neddy/ whiche hath

12 scan

scāt natur to beare þ body. And thogh
he hath not eaten a good meale in .viij.
days befoze/ yet must he fast their apoi
ted dayes. And þ not oþly to þ honoz of
God/ but also for þ honoz of þ sainres
his creatures/ yea & some also for þ ho
noz of þ pope/ as þ I. m. b. ing dayes: so
loth be þ bishops & ther fathers anty
christes remēdyaunce shuld decay oꝛ be
forgotē: & wher as Chzist te cheth/ not
to fast to be sene of mē/ they wil haue al
the world to knowe whā they fast/ for
they proclayme it opely alwayes in the
church the sonday befoze/ sayng: such a
day ye shal fast i the wozship of this oꝛ
that. &c. And yet thogh he have abōdāce
of fpysh/ so that he surlet oꝛ dzinke till he
be dzonkē/ they passe not/ noꝛ theyꝛ law
reproueth hi not. But though very ne
cessite cōstraine a poze mā to eate a moz
sel of flesh vpo ther apointed dais/ he is
an heretik/ and must do penaūce. And if
he will stick to it that he may so doo by
Gods lawe (as he may in dede) he shall
dye therfore. Is not this a Miserable
thyng? No Wyanne denieth this/ that

If any man fele hys flesh prone and rea-
dy to wickednes. it is necessary for him
to absteyne fro meates not onely flesh
but al other meates that may prouoke
hi to any concupiscence / vntyll he haue
mortified hys flesh & made subiect & obe-
dient vnto the spirit: but thys must not
be done only vpon certein appoynted daies
but every day throught his life / whā so-
ever he shal fele his flesh so eclypsed and
bēt. And thys fast / shalbe a remedy to
swage þe ragynge of his flesh: & it is good
to be vñd of sigle persons & of such as
be absēt fro their yockfellows / & pric-
ked to filthines. And this is þe fast wh. s.
Paul speaketh of vnto Col. Mortifye
your members vpon earth &c. but to teach
þe me are bound to forbear or absteyne fro
meates moze one particular day thā a
other / or moze fro one kind of meate thē
fro another (seig God hath created all
to be receiued with thankes geuing) it is
a deuclish doctrine: as paul witnesseth
the. i. Timoth. iiii. Item Chrysostom
said vnto his apostels / which were bis-
hopes of his Church / þe they shulde be
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seruaunts and ministers and not Iob
les as ours be. saynig the kiges ad lordes
of the gentiles raigne ouer the and
they are called gracious Lordes / but ye
shall not b. lo. but he that wyl be gres
t. st among you. shal be your minister /
and he that wil be chefe. shal be seruaunt
vnto all. ffor the sone of man cam not
to be ministered vnto / but to minister vnto
other: and againe Chryst saith / that
foxes haue holes and the byrdes of the
ayre haue nestes. but the sonne of man
hath not where to rest his head. Such
possessyoners were the bishops of the
primatyue Church. Howe ye may
opely se that our lordly apostates fro
Christ / be nothig lesse than ministers of
Euangelical bishops. ffor they be ma
sters. gouernours. rulers. lordes. yea
and most greatest lordes. And they wil
becompysoners in maner in euery tē
porall mater. And they be also of prin
ces ad kinges counceils ad abassadours
of princes. But wo is vnto y Cytie
town / cōtrei of reame wher they rule
in cōuceil. And comely it spedyth vnhap
pely

pely to þe reame where they be ambassa
sadours. shortly after. ffor som mische
fe foloweth moze oz lesse oz els they fai
le of cheir purpose as some did within
these .ij. yeares. thākes be vnto god on
lye therfore. And wher as Chryst had
not wher to hide his heade. how cōt ra
ry be they vnto hi & to his apostles also
whose successors they wyl be called/
whā they be nothig les. What lordes ha
ue moze gorgeous houses thā they? yea
fewe lordes like them. What a cocatrye
lyght was it to se such an abhominable
sort of pōpous bishops in lordly parla
mēt robes as wēt befor the king at west
minster the .xv. of January in the yea
re. 1541. eue to the nōbze of. xvij. wher
as. iij. were inough to poison an whole
world. what godly redressse to set forth
the chryste relig:ō oz refozmaciō of thi
ngs for the comē we th cāther be hoped
for. wher such a sort of vipers be. & spe
cially where they beate such a swize as
winchester doth. to whō the gretest nō
ber of þe bishops do leane. howe blid be
the tēpozall rulers styll to suffer such a
kinge

Kingdome to Keygne amongst them?
Euerp Manne maye see how vnylike
they be vnto pauls mynd. to Timo.
the. iij. who saith that a bishop must be
the husband of one wyfe. Now it is eu-
dent they wyll no wyues but whores
as many as they list & if any of chrystis
bishops take a wife after ꝑ. ij. warnig
they wyll burne hi. Honestly aparyled
saith Paul and how piously go they lye
ke mothers disguised fro the comē peo-
ple paul saith harborous of whō of ꝑ
poze no of whō chā of lordes knights
& mē of law that they may defende their
popish kingdō Paul saith apt to teas-
che but they beadle & teache nothing
& if they teache any thyng what teach
they: euen that Paul wyteth of vnto
Timo. ꝑ doctrine of the deuell makig
the word of God of none effect thozow
they tradiciōs. Paul saith not geue to
filthy lucre. But wher are so couetous
wretches in ꝑ worlde as our shaueligs
are he ꝑ denieth them but one grote of
that whych they do but say to be there
right how wil they tolle hi in ꝑ lawye
they will serue hi as they serued master

honour/ or els bring hi to the fyre. Now
all men may see þ̄ theyꝝ qualities agre
w̄ pauls description/ as rank poplon
doth w̄ wholsō remedy. The þ̄ scriptur
teacheth vs to beare the crosse of chꝛist/
sayig/ let euery mā take his crosse & fol
low me & c. & it teacheth vs þ̄ cros to be
all maner of aduersité & tribulaciō. W̄
we shuld beare for þ̄ gospels sake/ after
Chꝛist al þ̄ dayes of our lyfe/ as Chꝛist
saith in þ̄ ix of Lu. who soeuer beareth
not his crosse dayly/ can not be my Di
sciple. And for this cause. I . Paull re
ioyleth so oft in his epistles/ of þ̄ crosse
whych he receyued for þ̄ Gospels sake
in þ̄ .ij. to the Cor. the. xi. Galla. vi. and
in diuerse other places. But our forked
and open Idolaters teach no such cros
se/ but because chꝛist suffred death vpon
a crosse (whych is rotten many yeres a
goo) they wyl haue men to worship al
crosses whych be but similitudes of the
crosse that is rotten. And howe force
they al mē to cripe vnto þ̄ crosse on ea
ster? & if they cripe & geue no mony/ y^e
shalbe called heretiks/ thus for lakers
sake

take the grete canonistes nosell the pe
ple in Idolatry. Oh lord, how hast
plaged the worlde for Idolatry, forni
cation & adultery: which our bissshops
pes can not see, because they ca not spy
ritually perceue a ryght, the benefite
we receyued onelpe in Chyestes bloude
thow we his passion. But they must ha
ue a crosse of siluer & gold bozne befoze
them w they worship, for they must se
with theyz cozpozall eye, & which they
worship, but what sayth the scripture?
who hath sene the similitude of god at
any tyme? they wyll not beare & crosse
of Chyest that Paul speketh of, the. vi.
to the Gal. But they will crucifie vnto
death all those which wold beare & cros
se. Now moust deare chyestians & spe
cially ye burgeses of & parliament, he
re I haue bzevely touched certein thin
ges, how & what the holy scripture tea
cheth & how & what the holy gost spoken & wri
ten by hyz prophetes, Euangelistes &
Apostles, yea & by his deare sonne also
our onely & full redemer Iesus chyest
Also I haue touched as bzevely as I ca
certein

certein thigs how & what our bishops
teach, whose doctrine is as dyrectly a-
gainst þ scripture of God, as a tychyst
may be against Chyst. And as they agre
in þe fewe thinges, so do they in all o-
ther. Serche the scripture, & þ shalt as
easely knowe þ ennemyes therof, as þ
mayest knowe a foxe by hys furred tai-
le. How can God & mammon agre: no
more sure can the popous bishops a-
gree with the scriptures, because it be-
wraieth the, it calleth the rauening wol-
ues in shepes clothing. Mat. viij. Eze.
xxij. Zopho. iij. And do not they 2 qua-
lities in all pointes agre w wolues: for
as litle pitie haue þ Bishops vppon a
right preacher, w zittir oz plessour of þ
gospell, as hath a wolf vpo a lambe in
his hōger. There be exāples Inough
in our daies, how they haue cōstreined
certein me to recāt. And wher as þ holy
gost sayth þ they shal com in shepes clo-
thing: do not they com vnder þ colour
of Gods word to cōfoūd both þ word
and Chyst thereto, as moch as lyeth in
the? I wold fayne axe a question, whe-
ther

ther those that persecute or those who are
persecuted be more like wolves. Thou
seest, y those who be persecuted are very po
re men in y sight of y world (although
they be rich in God) & neither they nor
none of they doctrine neuer persecuted
man vnto death, they haue no rule, no
powr, no roth, no hozne, no sword, no
law, as bishops haue. But the foxed
persecutours haue vnreasonable riches,
& powr of the sword. &c. in their hand
des. The poze like y bloud of no man,
but are corret to sped they owne bloud
to call al me vnto Chzist by his woord
in the losse of their lyues. Wherfoze if
y be not wilfully blind & a member of an
tychyst, y mayest easelpe perceyue, who
be wolves and which be lammes. The
scripture calleth them also dragons, ly
ons, beares & such other names as in y
bij. of Ma. Pzo. xxvij. Eze. xxij and in
diuerse other places & all for they cru
elines & other correspondente qualtyes
who I will no further prosecute at thys
time, because y mater is euident inough
wthout any further declaration.

I bese

A bzete rehearsal cō'aining the some of
al þe hether to spōke / The. xxv. Cha.

Now to touch the conclusion of
this my complainte, the effect
is this. that the body of this re
ame / I meane the comunalty so is op
pressed and outpoked, as fewe Reals
mes vnder þe sōne be, by wicked lawes
& cruell tirasies, w^{ch} be extorciōers of þe
comē welch. foz al mē are geue to like
their owne puate welth only & þe poze
are nothig prouided foz. The remayne
also & cōtinue stil i a perpetual bōdage
& spiritual captiuite foz almoche as we
walke in al wicked lawes. most fylthy
tradiciōs, & beggerly ciremonies of ba
bilō (rome I mene) w^{ch} þe bishops of þe
reame cōstrai mē vnd þe paine of death
to obserue by fozce of their iordinate ri
ches ad vnlawfull auctozite. All which
abuses here in mencioned and innume
rabie other, which be ipossible foz me to
remebre: foz the loue that ye haue vnto
god ad foz the hope that ye ought to ha
ue in the merits of Chzists bloud, al ye
lozdes, knights, ad burgeses, like core
dredde

blesseth/ And let all things be reformed
and set forth by the touchstone which is
Gods word. So that fro hence forth
the glory of God maye be sought in all
things/ as ye haue in time past sought
the glory of me. And wher as ye haue
sought every man his oune private or
particular welth/ now seke your neigh
bours welth as your oune. And wher
as ye haue bestowed moche riches vpon
the dead and clothed stocks and stones/
now bestow it vpon the liuing poore sayn
tes/ which be the Image of God/ as
scripture teacheth. And let all things
be done of zeale only for Gods truths
sake. And thus ye shal please God/ and
cause him of his mere mercye to with
drawe his wrath from you rather his iustice
from vs/ that is to say: innumerable pla
ges hanging over our heads and be
ing against vs/ whiche we haue rightfully deserued/ for
casting a spode Gods word and folowing
our oune Imaginacions. But i case ye
will not so do/ leig God hath so many
waies warned you (as by his ministers
preachers and writers) but wil stil play
the

the reuolutes and tirāūts/ no doubt euē
as God is God/ so loke for some of the
plages of Egypt w^hich he will sodenly
send vpon you/ w^hā ye thik least vpon the.
Pea all the exāples of the bible declares
that without diligēt refozmaciō & pzo
foud repētaūce/ the reame of Englād a
houe al othet reames vnder the Sōne
hath most rightfully deserued to be pla
ged/ and that very shortly. ffor whyp^r at
this day the extozciō and cruelnes of p
tēporal rulers is so com to pas/ that in
maner euery ons of the is becom a very
p^rero. And the pokes of the lawe be so
heuy that no faithful chzistē mā is able
to beate the. As for adultery & ydolatrie
which euer stāck in the sight of God/ I
think there was neuer reame vnder p
sōne might so well be cōpared to p lād
of Sodome and Gomoz as the reame
of Englād. And further to declare the
likelphode of your punishment/ howe
hath the worde of God bene pzeached
and set forth by wziters/ so sincerely & so
aboundārlly/ as neuer was moze in any
reame. And the ministers of God in p
office

office haue bene so subtilly ysecuted: &
so cruelly murdered as was neuer mo-
re in cite nor reame: no nor in Ierusalem
which is reproboued in þe Scripture for
killing of the prophetes: And al the ex-
amples of the Bible declare: that wher
the woorde of God goyth befoze and
is not receiued nor no amendement of
lyfe followyng ther vppon: the plagis
of God followeth euer moze.

Agayne an other lykelyhode that ye
shall not escape your ryghtfull puny-
shment: is thys. Many yeres past what
tranquillite hath thys reame bene in: &
what troubles of late hath God so fas-
therly pacyfied: that we myght eviden-
tly see þe it was his worke: and no mā-
nes. And all to haue bzoght vs vnto re-
pentance. Againe what plente of corn
and abondance of ocher things haue
we had these fewe yeres past: so þe all
things hath bene at a wonderous low
pce: as it was neuer sene in England:
but one ly for that that rentes be so in-
haunsted. Marke this and ye shall per-
ceiue how ioyntly it agreeth with þe. viij

fat oxē which betokened a thing of plēs
ty; but looke what followed, vij. leane
oxē. Gene. xli. wherfoze as is sayd, the
things be surely bet against vs; & must
of necessite come vpon & reame, onlesse
God turne his iustice into mercy. But
I aduise the (o Englād) presume not
thou ther vppon and say not, but thou
art warned. Wherfoz awake from thy
sleepe that the bloud com not vpo thyne
own head. The everlastig god, who of
his iustice most ryghteously plaged Je
rusalem; and of his moost fauourable
& abondaunt grace shewed mercy vnto
the cite of Bethula, that most mercifull
God graūt vnto the peple of England
such like repentaunce as had the Niniz
vites; & to bying forth the frutes of the
same, turning fro their wicked wayes
as the Ninivites did. If thou so wyll,
oh mercifull lord God, so be it. The
grace of our lord Iesus Chryst, the los
ue of God & the fellowship of the holy
gost be w you all, wherby ye may turs
ne fro all your abhominatyons to the
purtyuing God. So be it, so be it.

f A R A S.